

REDISCOVERING HISTORY

MORMONS

IN

ERIE COUNTY, PENNSYLVANIA

1832-1833

By Cheryl Harmon Bean
& Pamela Call Johnson

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1995

By

Cheryl Harmon Bean

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Printed in the United States of America

Third printing

10 Aug 1995

Cheryl's Creations and Publications
459 West 4th North
St. Anthony, Idaho 83445-1101

Address as of 2004: Cheryl Harmon Bills
2192 East Hwy 33
Sugar City, ID 83448
cherylb@ida.net
208-356-7613

DEDICATION

This effort is dedicated to the 1832-33 Mormon converts of Erie County, Pennsylvania. We feel like we know you. We love each one of you.

To the missionaries who passed through Erie County--Thanks for stopping for a cooling "draught." Thanks for teaching our ancestors of Jesus Christ and his restored gospel! With a special thanks to Evan Greene and John Boynton!

To Pam's husband, Terry; and her children, Jared, John, and Cathy--

To my husband, Bill; and our children: Sharon, Eugene, Scott, Steve, Tom, Gregg, Suzanne, Bill Jr., George, Bryan, Douglas; and our grandchildren: Jenni, Cassi, Brandy, Zachery, Monette, Eli, Cliff, Jessyca, Alex, Greg, Kellie, Shandra, and Teanna--and to our several foster children--

Thanks for your help and support--and patience! We love you. This work is ultimately for you! Perhaps one day it will touch your hearts as it has ours.

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INTRODUCTION

While searching for our relatives in Erie County, Pennsylvania, Beulah Hall located a list of early converts to Mormonism in the publication of the Erie Society for Genealogical Research called Keystone Kuzzins Vols. V,2, pp 23-24 and Vol IX, 3, pp 48-49 prepared by V. Alan Curtis. He did his masters thesis on Missionary Activities and Church Organizations in Pennsylvania, 1830-1840. A copy of this thesis is in the Historical Department of the Church of Jesus Christ of Latter-day Saints in Salt Lake City. I appreciate V. Alan Curtis' Master's Thesis. The end of his work served as the springboard for what Pamela Johnson, Beulah Hall, and I have so diligently done. Beulah has since passed away but we feel her smiling down on us and occasionally have an experience we know only Beulah could be responsible for helping us with! At the close of his thesis, Mr. Curtis said: *The present study is a thrust into an area of research that is virtually brimming with future possibilities. Each of the individuals chronicled herein as accepting the gospel in Pennsylvania are potential future projects.*

Pam and I have carried forth this work by taking Mr. Curtis' list and discovering who these converts were, where they lived, and what they did following baptism. Many of the Erie County converts lost their lives in the hardships that accompanied their conversion; some came west; many did not maintain their ties with Mormonism.

We contacted some descendants who were surprised to learn *they* had "Mormon" ancestry. Others included people we knew from our own communities; one convert became the father of a future Prophet of the Church of Jesus Christ of Latter-day Saints.

As Pam and I have worked together on this project, we have come to know and love these Erie County people. We have had numerous spiritual experiences no less amazing than the healings or speaking in tongues mentioned later.

We discovered that some of the missionaries who converted these people had kept journals. I contacted the Church of Jesus Christ of Latter-day Saints Historical Department 50 East North Temple in Salt Lake City, Utah requesting pertinent time periods from these journals.

They sent me several pages from the missionaries' journals including Ohio Journal 1832-34 from miscellaneous papers of Joseph Smith; parts of Orson Hyde's Journal; a record of Samuel H. Smith; and some from Orson Pratt and Jared Carter. However, they said they could not send me portions of Evan M. Greene's journal because it had never been transcribed and was basically unreadable. I wrote back and offered to transcribe it for them if they would photocopy the original. Little did I know what would then occur in my life. As I attempted to transcribe the journal, there were many passages I could not read when I'd sit with my magnifying glass and study the transcript. However, I discovered one day--quite by accident--that if I would sit at my computer with the transcript in front of me that as fast as I could type I could clearly read Greene's shorthand and not only that, but it was as clear to me as anything I'd ever read before. I was so humbled; tears would pour from my eyes as I would type. I KNOW beyond a doubt that Evan Greene wanted this journal to come forth. I felt his spirit, his help, and his testimony as I typed. How surprised I was as I came near to the end of this journal to discover he was a young man--18 and 19 years old at the time he served this mission. I was again overcome. How could one so young--so new in the restored gospel--have such a powerful impact on so many people--including my own ancestors?

We can never repay these missionaries for what they did for our ancestors. But transcribing Evan's journal and searching out the identity of their converts is an effort to try to say "Thank-you." I feel so honored to have had this privilege. If there are mistakes, I apologize. Although Pamela has contributed greatly to the research included here, I have assumed the final responsibility and the mistakes are mine. Occasionally we would disagree on a convert's identity, but most of the time we work in marvelous harmony. Pam has been an inspiration to me as we have searched out the Erie County, Pennsylvania Mormon converts and our Harmon, Wheeler, and Vaughn ancestry. It is hard to distinguish where one of our work ends and another begins. Together we are Synergistic.

Pamela's mother, Marie Call, financed us on a research trip which served as a culmination of this work prior to its final publication. We thank her! My mother, Eunice Harmon, has made it possible for me to leave my many home and family responsibilities by helping with my children and foster children and sewing for me. She helped me proof-read Evan Greene's missionary journal and has taught me research skills since I was a young girl.

We appreciate the Church of Jesus Christ of Latter-day Saints and the many records that are so readily available at no charge to do genealogical research all over the world. I especially appreciate the Ricks College Upper Snake River Valley Family History Center and the staff there for all their help and encouragement to my

every endeavor. I am grateful to Ricks College for asking me to teach Genealogical Research Techniques as part of their Continuing Education programs.

I appreciate my son, Tom Murphy, who presented some of my work at the Mormon History Conference in 1994 at Park City, Utah, when another son, George Bean, was having surgery and I was unable to fulfill my commitment. Tom's interest in what I am doing is refreshing. I appreciate my son, Gregory L. Murphy, who helped me prepare the manuscript with his proof-reading skills.

I appreciate the Erie County Historical Society and their interest in furthering this work. They published our preliminary research in Keystone Kuzzins. A special thanks to Cheri Nolen, Corresponding Secretary who has become our friend! While we were in Pennsylvania, Cheri and her dear mother took us on a tour of the cemeteries and located Mormon Run for us from information given in the missionary journals. Cheri also arranged for us to speak at a meeting of the Erie County Historical Society on July 10, 1995, which was very exciting for us to be able to share our research with local historians.

It is awesome to go to where the "Faith of Our Fathers" took root and be one who speaks of their conversion to the Church of Jesus Christ of Latter Day Saints. I feel a spirit of elation that this work is coming out of the closets and these people who were so instrumental in the early beginnings of the Church I love so much will receive just recognition. We appreciated being invited to speak at an LDS Fireside of the Erie Ward by Bishop Deon Nielson of Erie. They did not know the early history of the Mormon Church in Erie County and were thrilled to learn of this heritage.

The Nauvoo Journal Fall 1993 Issue also published some of our preliminary research on these Erie County Converts. They were excited to have this information because it is "New" in a historical sense to the history of the Church and the early missionary activities.

This project has been a labor of love; however, it is still not a "complete" record. We have attempted to identify as many converts as possible, but we recognize that many names were never publicly recorded. By publishing this research, we hope descendants of these people will contact us to share histories and family information. If you can add to or make corrections to any of this information, feel free to contact us.

Cheryl Harmon Bean
459 West 4th North
St. Anthony, Idaho 83445-1101
208-624-3977

Pamela Call Johnson
386 West Locust
Shelley, Idaho 83274
208-357-7254

MAPS

O God, seal our testimony to their hearts!

Joseph Smith, the Prophet
October 1833 Springfield, Pennsylvania

LDS BAPTISMS IN ERIE COUNTY, PENNSYLVANIA 1832-1833

by Cheryl Harmon Bean
& Pamela Call Johnson

THE ERIE COUNTY MISSION

Erie County, Pennsylvania is just across the Pennsylvania/Ohio border--60 miles from Kirtland, Ohio which served as headquarters of the newly organized Church of Jesus Christ of Latter-day Saints in the early 1830s. Because members of this church accept the Book of Mormon as scripture--another testament of Jesus Christ--to go hand in hand with the Bible, they were early given the nickname of Mormons. The Church of Jesus Christ of Latter-day Saints was organized on 6 Apr 1830 as a result of divine revelation to the Prophet Joseph Smith. By February 1831, the "Saints" were gathering to Ohio in large numbers. On 9 Feb 1831 at Kirtland, Ohio, Joseph Smith received the following revelation from God to those so gathered: *Hearken, O ye elders of my church, who have assembled yourselves together in my name, even Jesus Christ, the Son of the living God, the Savior of the world; inasmuch as ye believe on my name and keep my commandments. Again I say unto you, hearken and hear and obey the law which I shall give unto you....Ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name, lifting up your voices, as with the sound of a trumpet, declaring my word like unto angels of God. And ye shall go forth baptizing with water, saying: Repent ye, repent ye, for the kingdom of heaven is at hand....And again, the elders, priests, and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel. And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good. For, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son.* (Doctrine and Covenants 42)

And so began a great missionary effort! As missionaries traveled east from Kirtland, they passed through Erie County. Unfortunately not all the converts' names were recorded. We know there were converts prior to 1832 because the missionaries refer to many as "Brother" or "Sister" in their journals. These terms indicate membership in the church. Non-members are referred to as Mr. or Mrs.

Diantha Hanchett was converted to the gospel in Erie County. Her description of Erie County in 1831 follows: *The town of Erie, Erie County, Pennsylvania was a small town of a few hundred people in 1831. People got about on horseback and*

with ox teams and wagons and shanks mare (i.e., they walked). They had a newspaper coming out once a week. The use of candles was their only means of lighting at night, and all cooking was done in open fireplaces with wood. There were no sidewalks, and few roads were paved. Churches had no heat in them. There were no public schools and only one private school. Most of the houses were of logs and generally only one room with no plumbing.

Jared Carter, one of the first missionaries to Erie County, joined the Church in New York when he heard about the Book of Mormon from an anti-Mormon. Jared sought out the church and was baptized by Hyrum Smith about 20 Feb 1831. He stated in his journal that he was *so warmed by the spirit of God that he didn't feel the cold of the water on him at that winter season during the half-mile walk to shelter and a change of clothing.* On 22 Sep 1831, Jared, accompanied by Ebenezer Page, embarked on a mission from Kirtland to the East. Two days later, Elder Carter recorded in his journal that *we baptized one and ordained Brother Read an Elder where Brother Read lived.* In his journal, Jared Carter described experiences one after another of being called to heal the sick or cast out devils. In one incident he healed a boy named Charles Craton of deafness while riding in Craton's oxen-drawn wagon. He also told of an experience where the rain divided over a congregation as they were preaching, allowing them to remain dry and continue the open-air meeting.

Missionaries, Orson Hyde and Samuel H. Smith, labored for one month in Erie County beginning 16 Feb 1832. Elders Hyde and Smith Hyde recorded that they held a meeting the first day and almost every day afterward to *large and attentive congregations and many were melted to tears--the Lord was with us. Five or six came forward and were baptized in Springfield including one Christian Preacher with whom they had labored in private diligently after meeting.* The missionaries stayed with Mr. Reed, Mr. Hartshorn and Mr. Barrs. Before leaving Springfield, they *ordained Brother Simmons an elder and instructed him in the knowledge of the kingdom and church.* Elders Hyde and Smith preached in every township and most of the villages along the Ridge Road across Erie County, finding *prospects poor east of Springfield.* In Fairview, Elder Carter said their testimony was *as idle words to the people.* They found the people in Mill Creek

very hard--seemingly no salvation for them. In Wesleyville, they likewise found no success, despite preaching from house to house. In Harbor Creek, one was almost persuaded to become a Christian. In North East, five meetings were held without success. As the Elders traveled and preached, they said: [we] lifted up our warning voice by the spirit, and shook off the dust of our feet against almost all, and sealed many over to the day when the wrath of God shall be poured out. Orson Hyde and Samuel H. Smith continued east and built up four churches--one in Maine, two in Massachusetts, and one in Pennsylvania--baptized sixty.

Elders Hyde and Smith met fellow-Elders Carter and Page returning from their mission to New York. The four missionaries held two meetings from Apr 27-May 2, 1832. Brother Simmons and two other members had fallen away from the Church in the two months since their baptism. The missionaries were able to reclaim two of the three and baptized eight more: Randall Wheeler, Andrew McAdams, Abigail Spencer, Experience Wheeler, Cornelia Cattles, Fanny Mariah Rudd, Phebe Thompson, and Cloa Rudd. The missionaries mentioned staying at Brother Heart's home and they mention a Brother Rudd. These brethren may have been among the unnamed individuals baptized earlier. A creek in Erie County was called "Mormon Run" because of the numerous baptisms performed there.

Summarizing his mission, Jared Carter said:
Since I left home and was ordained to preach the gospel and was preaching from place to place now, I thought that I had great reason to thank and praise the Lord for what he had done for me and my brothers and sisters of my father's family. For the whole family had now come into the glorious work of God, with their companions, except one sister. My three brothers were preachers in this glorious gospel. I reached Amherst the last day of February, having been gone on this mission five months and upwards. I can say that God has blessed me according to the prophecy of Brother Joseph, before I went from Ohio. He has blessed me with sheaves and with health and blessed by his name.

As early as November of 1832, some Pennsylvania converts made their way to Zion in Missouri. The Evening and Morning Star reported that Hyrum and William Smith returned home in December 1832 after laboring three weeks in the Springfield, Pennsylvania area. We do not have the names of the twenty-three persons they baptized.

From Jan to April 1833, Elders John F. Boynton and Evan M. Greene served a mission in Erie County. The Journal History of the Church reported the following:

Tuesday, January 15, Elder John F. Boynton and Evan M. Greene left Kirtland, Ohio on a mission to north-western Pennsylvania. In the evening of the following day, January 16, they preached in

*Ashtabula, Ashtabula, Ohio. On the 17th, they arrived in Springfield, Erie, Pennsylvania, in which vicinity **there was already a branch of the Church;** here they commenced a successful missionary labor, visited among the*

people, and held a number of meetings. On the 20, John F. Boynton baptized Rhoda Winegar, and on the 21, eight more were baptized: namely, Samuel T. Winegar, Alvin Hartshorn, Levi Allen, John Quincy, Horace Martin, John Winegar, Alvira Winegar, and Fanny Hall.

After preaching in Conneaut, Crawford, Pennsylvania, and in other places, they went to Lodi in Girard, Erie, Pennsylvania on the 26. Here they preached on the 27 in the house of Mr. Matthews in Elk Creek, Erie, PA and baptized five; namely, Stephen Winchester, Nancy Winchester, Benjamin Winchester, Polly Waldo, and Wm. H. Sagers. That same day, in the evening, they preached in a school house in Conneaut, Erie, PA; and the next day in an empty school house in the same township. On Saturday, Feb 2, they held a meeting at Brother Winchester's and confirmed those who had been baptized.

On Sunday, Feb 3, they preached to a large congregation in Elk Creek. The next day, Feb 4, they went to Springfield where they met Wm. Smith and on the 5th they held a glorious meeting, at which Wm. Smith spoke in tongues with much power. Jane Fuller was baptized. The next day, Feb 6, they visited some of the Saints in Springfield and held a meeting in the school house in the evening. Elder Wm. Smith again spoke in tongues, and an attempted disturbance was successfully quelled. On the 7, they returned to Conneaut where they preached the following day in the evening in the school house and the people paid good attention. On Sunday Feb 10, they preached in the Salisbury school house in Conneaut and the next day they preached in a school house. Here again, Wm. Smith spoke in tongues. In the evening of the 12, the brethren again preached in Elk Creek. On Wednesday, Feb 13, they preached in the Taylor settlement in the same neighborhood, where they were opposed by a Presbyterian. On the 14, they visited some Baptists who were very friendly and on the 15, held another meeting. On the 16, they were visited by Wm. F. Cahoon and Amos Hodge.

On Sunday, Feb 17, they held two meetings at Mr. Matthews at Elk Creek and baptized two; namely, Benjamin Wells and Eunice Wells. The

following Tuesday a confirmation meeting was held for the purpose of confirming those who had been baptized the previous Sunday. The brethren administered the sacrament to the little branch, preached in the evening, and baptized eight persons; namely, John Sagers, Sery Sagers, Mary Wilcox, Moses Martin, Joel Parsons, Dennis Wells, Daniel Winchester, and Pauline Winchester. They preached again in the evening. On Thursday, Feb 21, William Smith started for Kirtland after the brethren had held a friendly conference at Bro. Winchester's. On Friday, Feb 22, Elders Boynton and Greene preached in the southern part of Elk Creek, and on Saturday, they preached in the Taylor settlement.

On Monday, Feb 25, at a meeting held at Bro. Winchester's, those baptized the previous week were confirmed and the sacrament was administered. They also held a public meeting in the evening. On Tuesday, Feb 26, they preached at a place two miles north and baptized Olive A. Vaun and John Vaun. Just before the meeting in the evening, writes Elder Greene, "a sister was taken in distress in the stomach and requested us to lay hands on her. We went out and prayed in order to know whether it was right for that people to have a sign. We received a witness to the effect that the woman should be healed, and then we went into the house and laid hands on her. We commanded the disease in the name of Jesus to depart from her and when I prayed that the cloud of darkness might be broken and I exhorted and contended for the gifts of the Church. Then, for the first time in this place, the Lord poured out his spirit in mighty power and gave the gift of tongues unto the people, and we had a glorious time. Some were convinced of the power of God.

The next morning, Feb 27, two others were baptized; namely, Robert Dimsey and Susannah Dimsey. In the evening, a solemn meeting was held at the house of Brother Winchester. On Thursday, the 28, the brethren met at the house of Brother Stephen Winchester and made preparations to go to Kirtland. They said good-bye to the Saints, and had a very good ... attended meeting in the evening in the Jackson settlement. On Friday, March 1, they held a meeting at Sherman's Corners and the following day,

Saturday, March 2, they baptized three; namely, Lovicy Campbell, Jedediah M. Grant, Derby DeWolf.

Sunday, Mar 3, they held meetings in a school house and on Monday, Mar 4, they also met at the house of Brother Grants to confirm those who had been baptized. They had a splendid meeting of which they administered the sacrament and Wm. H. H. Sagers was ordained to the Lesser Priesthood (Priest). On Tuesday, Mar 6, in the evening, a prayer meeting was held and the saints remained together till a late hour and after the meeting was dismissed, the people were loth to part with each other and in continuing their fraternal conversation, one brother broke out in the gift of tongues. He was soon followed by another in the same gift; and then the spirit of interpretation came upon Elder Greene who gave a powerful exhortation to those present. Two of the neighbors presented themselves for baptism which ordinance was attended to the next day by Brother Sagers. The names of the candidates were Henrietta Sanford and Emily Harmon. The following day, Mar 7, they held another public meeting. On the 8, they held still another meeting.

On Sunday, Mar 10, they held a meeting at Brother Sagers and also had a prayer meeting in the evening. Elizabeth P. Cole was to be baptized. On the 11th, Brothers Boynton and Greene left for Springfield and continued their labors together, holding meetings and visiting the people from house to house.

On Mar 17, Elder Greene baptized three; namely, James Joles, Nancy Joles, and Desdimony Sagers. On Thursday, Mar 21, the Elders held a meeting with the newly baptized Saints in the Elk Creek settlement and organized them into a branch of the church. Brother Boynton ordained Brother Robert Dimsey a Priest; [inserted here--Mr. Thompson]; Stephen Winchester, a Teacher; Wm H. H. Sagers, a Deacon, and appointed these brethren to watch over the branch in the fear of the Lord. In the evening, Alonzo Winchester and Lovicy Clark were baptized. A spirited meeting was also held that same evening. The next day, Friday, Mar 22, the brethren visited the Saints and bid them farewell and started on their return to Kirtland.

We found some interesting accounts of conversion to the gospel in family histories of other residents of Erie County--people who listened to the missionaries, went to Kirtland to meet Joseph Smith and were baptized there. Anna Barnes Harmon was baptized in Erie County on 29 May 1833. Anna's family remained non-members until they moved to Kirtland in the fall of 1837.

Appleton M. Harmon, son of Jesse and Anna, recorded the following memories of his family's conversion in Erie County:

"Twas in our humble cottage that a servant of God in his pilgrimage on his holy errand had called to refresh his weary limbs and get a cooling draught who in turn imparted to us the word of the eternal life that was like a well of living water springing up into everlasting life that never failed. It worked upon us. It would not let us linger here but Zionward it bent our way. We left our pleasant home, to gather with the Saints of the Most High God to build up Zion and live forever pilgrims in the cause of Zion. We were persecuted for the sake of peace. I am here on the old farm (in Erie County, PA) on my way to a foreign land to carry this same gospel that has wrought this wonderful change in our family. These reflections passed across my mind and brought a sensation to me that might have been visible to any bystander.

*I lingered here--I was loath to leave the spot
For well do I remember that this was my father's lot.*

*Where in my boyish days I reveled on the green
Now in riper years I ponder on the scene.*

*Strange has been my pilgrimage since I was here before
Now the bearer of a message unto a distant shore.*

President Joseph Smith and his companions arrived at Springfield, PA on a surprise visit 6 Oct 1833. The saints were in meeting when the visiting brethren arrived. Elder Rigdon spoke to the congregation. *A large and attentive congregation assembled at Brother Rudd's in the evening, writes the Prophet, to whom we bore our testimony. Had a great congregation--paid good attention. O God, seal our testimony to their hearts. We continued at Springfield until Tuesday, the 8th.*

Orson Pratt accompanied by Lyman Johnson, arrived in Springfield on December 1, 1833 to visit the churches. They preached in Springfield and Elk Creek several times in the next ten days. On December 5, Elders Pratt and Johnson cut off "Bro. Tiler." (Possibly Andrew Tyler) The Elders attended a conference at Elk Creek on Wednesday, December 11, 1833, where Johnson ordained Amasa M. Lyman a High Priest. Asa Jeffers was excommunicated for *unchristian-like conduct and refusing to give up his credentials*. After the conference, the two elders journeyed to Silver Creek, Erie County, where they labored from Dec 16-24 holding eight meetings in the area.

At one of the meetings in Springfield, some of the members refused to partake of the sacrament because the elder who administered it did not obey the Word of Wisdom. Elder Johnson sided with the members

because the Elder was in transgression. However, Elder Pratt argued that as long as the elder retained his license, the Church was bound to receive the Supper under [his] administration. The High Council met in Erie County, February 20, 1834, to decide the question. The decision of the council was: No official member in this Church is worthy to hold an office, after having the Word of Wisdom properly taught him, and he, the official member, neglecting to comply with or obey it.

THE WORD OF WISDOM

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, 27 Feb 1833.

A Word of Wisdom, for the benefit of the council of high priests, assembled in Kirtland, and the church, and also the saints in Zion--

2 To be sent greeting; not by commandment or constraint. but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days--

3 Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

4 Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation--

5 That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

6 And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

7 And again, strong drinks are not for the belly, but for the washing of your bodies.

8 And, again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

9 And again, hot drinks are not for the body or belly.

10 And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man--

11 Every herb in the season thereof, and every fruit in the season thereof; all these are to be used with prudence and thanksgiving.

12 Yea, flesh also of beasts and of the fowls of the air, I, the Lord have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

13 And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine.

14 All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

15 And these things hath God made for the use of man only in times of famine and excess of hunger.

16 All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground--

17 Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field and barley for all useful animals, and for mild drinks, as also other grain.

18 And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

19 And shall find wisdom and great treasures of knowledge, even hidden treasures;

20 And shall run and not be weary, and shall walk and not faint,

21 And I, the Lord, give unto them a promise, that the destroying angel shall pass them by, as the children of Israel, and not slay them. Amen.

(Doctrine and Covenants Section 89; Church of Jesus Christ of Latter-day Saints)

BAPTISMAL PLACES

The Lake

at the end of **Rudd Road**
Springfield, Erie, Pennsylvania
where many baptisms took place.

O God, seal our testimony to their hearts. --Joseph Smith, the Prophet Oct 1833

Baptized about Feb 22, 1832 by Samuel H. Smith and associates:

Rev. Horace Simmons	Erastus H. Rudd	John Rudd
Andrews Tyler	Asa Jeffers	Bro. Barrs

Jared Carter & associates baptized the following between April 27 - May 2, 1832 at Springfield:

Randall Wheeler	Cloa Rudd	Andrew McAdams
Experience Wheeler	Fanny Mariah Rudd	Cornelia Cattles
Abigail Spencer	Phebe Thompson	

John F. Boynton & Evan M. Greene baptized the following from January 20, 1833 to March 27, 1833 at Springfield :

Alvin Hartshorn	Samuel T. Winegar	Levi Allen
John Quincy	Rhoda Winegar	Horace Martin
William Thompson	John Winegar	Fanny Hall
Clarissa Tyler	Alvira Winegar	Two boys of Brother Tyler (Daniel & Nathaniel ?)

Baptized June 1835: Joseph Hartshorn J. DeWolf Brother Hart (Joseph?)

The Lake

--by Cheryl Harmon Bean
July 1995

As I stand here in this sacred spot
Where missionaries and prophets taught
Peace descends upon me like a dove
I feel the converts and their love.

Large congregations gathered right here
On the Rudd farm the gospel to share
Inviting their neighbors and family, too,
Attentive and seeking to find the truth.

My own grandparents--four times great--
Were baptized in this very Lake
Making sacred covenants with their God
To ever hold onto the iron rod.

Randall Wheeler was age seventy-four;
He would live only five years more.
True to the new-found faith was he
As righteous as a man could be.

Sixty-six years old his wife was when
She entered the waters to be born again.
Children, spouses, and grand-children, too,
Found that Mormonism really was true.

In the middle of meeting one October day
The Prophet Joseph walked in to say:
O God, seal our testimonies upon their hearts
Bless this congregation in their new start.

Blessings have followed for generations five
That testimony begun is still alive
My heart burns with a fire so bright
As I stand at The Lake -- It still feels right.

One hundred sixty-three years ago
They never could guess--they could not know
How far-reaching their steps into the lake would be
Or how that decision would bless even me.

*Mentioned in Various Missionary Journals:
(Not necessarily converts)*

Mr. Wheeler
James Smith
Brother Reed
Mr. Long (a German) at Mill Creek
Mr. Brown (an old German) at Mill Creek
Mr. Dodds at Mill Creek
Mr. Orton at Harbor Creek
Mr. Gray near Harbor Creek
Mr. Fisher near Harbor Creek
Lucien Woodworth of Erie Co. in Nov 1832
Phebe Woodworth
David Solsbery of Erie Co. in Nov 1832
John Solsbery of Erie Co. in Nov 1832
Charles Cratern healed of deafness by Jared Carter
Brother Chiles

Miscellaneous Family Histories mention these people being converted in Erie county and baptized either in Erie county or in Kirtland, Ohio:

Jesse Perce Harmon, Anna Barnes Harmon
Alpheus Harmon, Hulda Vaughn Harmon
Joshua Mecham, Elam Mecham
Appleton Milo Harmon, Sophronia Harmon
Justus Morse and wife, Betsy Towne Morse

Excommunications:

Brother Tiler of Springfield--
cut off from church 5 Dec 1833.
(Andrews?)

Asa Jeffers Excommunicated in Erie Co.,
on 11 Dec 1833

Converts of Evan M. Greene and John F. Boynton & associates 27 Jan 1833 - 28 Mar 1833:

AT TAYLOR SETTLEMENT:
(maybe Albion)

Benjamin & Eunice Wells

AT ELK CREEK:

Lovicy Campbell
Elizabeth P. Cole
Debby (Deborah) DeWolf
Robert W. Dimsey
Susannah Dimsey
Jane Fuller
Athalia Grant
Jedediah M. Grant
Joshua Grant
Emily Harmon
James Joles
Nancy Joles
Moses Martin
Joel Parson
Shadrack Roundy
Desdimony Sagers
John Sagers
Sery Sagers
William H. H. Sagers
Henrietta Sanford
John Vaun
Olive A. Vaun
Polly Waldo
Dinnis Wells
Mary Wilcox
Benjamin Winchester
Daniel Winchester
Nancy Winchester
Pauline Winchester
Stephen Winchester

BAPTIZED BY Evan M. Greene and John F. Boynton at later date; no location given:

Aseneth Baldwin
Blake Baldwin
Henry Baldwin
Gideon Canfield
Almira Carr
Lovicy Clark
Amy Clothier
Ira Clothier
Narcissa Clothier
Palova Clothier
Phidelia Coltrin
Theopoles Cross
Henry Deighton
Elizabeth Harmon
Lucinda Harmon
Nehemiah Harmon
Oliver Harmon
Orilla Harmon
Orsey Harmon
Lucy Harper
Hannah Hollembeck
Sophia Houghton
Clarissa Joles
Louisa Lord
Lydia Low
Abigail Matthews
Marcus Matthews
James Parshal
Margaret Parshal
Sally Parshal
William Parshal
Mary Preston
Malinda Priest
Amanda Sagers
Jazharill Sanford
Patience Sanford
William Sanford
John Soddy/Sawdey
Marshal Turner
Polly Turner
Charles Vaun
Daniel Vaun
Joel Vaun
Nancy Vaun

Benjamin Wilcox
Eliza Wright
Alonzo Winchester

MORMON RUN

A baptismal place for the Elk Creek and Albion converts and possibly others. Numerous baptisms took place here in the early 1830s. Mormon Run is described in missionary journals as *entering the East branch of Conneaut Creek about 1½ miles northeast of Albion*. This spot was measured from old Albion and is located on the current (1995) Albion Fairgrounds. There is one place along this creek where you can walk right down into the

creek and near that area are two little rock dams that make a perfect font area. Although we cannot be Positive this is the right spot, we are relatively certain it is.

MORMON RUN

--Pamela C. Johnson
July 1995

It's more than rock, or sand, or tree -
this stream.

I wade right in -
The water warms my feet.
Unshod, I slip on moss,
then hush my thoughts
and feel its "moreness" in my heart.

Did that ancient tree
shade my people even then,
when
they stepped out from this edge
as I have just done?

Did they hesitate?

Or,
did they stride right in
towards that man,
their missionary,
Evan Greene?

A Baptismal place -
sacred to them.

But, did they know
how very
very
very
large their stride would really need to be -
and just how very far
this Mormon stream
would really run?

EXCERPTS FROM MISSIONARY JOURNALS

JARED CARTER'S JOURNAL COMPANION OF EBENEZER PAGE			
DATE	PLACE	NAMES MENTIONED	COMMENTS
22 Sep 1831	Kirtland, OH	Ebenezer Page Joseph Smith Sidney Rigdon	Commenced a mission to the East this day with Brother Ebenezer Page. We traveled to Hiram where we attended meeting where Brother Joseph and Sidney lives.
25 Sep 1831	Hiram, OH	Joseph Smith	In the afternoon, we had a meeting and Brother Joseph the Prophet and Seer had the spirit of prophecy come on him while he was looking upon me and I saw that the form of his countenance was changed. He, while looking on me, said: Bless the Lord and after this he prophesied relative to the mission that I had commenced and expressed what should take place on conditions I was faithful.
27 Sep 1831		Brother Reed	We came where Brother Reed lives, where we held two meetings. Baptized one and ordained Brother Reed an elder and then went on our journey and mission.
Saturday following			We called to a house where there was a man that was distressed much with a pain in his teeth and while I heard him groan I felt a compassionate spirit. And it then appeared to me that God was willing to relieve him. I then arose and laid my hands upon his face and the pain all left him in one instant.
Elder Carter then went to the East on his mission having many spiritual experiences. On 15 Jan 1832 he was directed to travel back West from where he then was in Benson, VT. He went to Spafford, Onondaga, NY; then to Galen where his brother-in-law, Abroes Ames lived. From here, he went to Springfield, PA.			
26 Feb 1832	Springfield, PA ¹	Samuel Smith Orson Hyde	We held two meetings and rejoiced much to see them and hear from the Saints in the western region. From here I returned to my family in Amherst, Ohio.
25 Apr 1832	Kirtland, OH	Calvin Stoddard Aaron Lyon	This morning started on a mission from Kirtland, Ohio, in company with Calvin Stoddard and Aaron Lyon for the Eastern countries. On this first day of our travels, we held no meeting, but called to some houses as we passed along. One house that we called at, after we crossed the Grand River, there was a man sick. I went to him and bade him in the name of Christ to be made easier and he said he was relieved.

¹Springfield township is the most north-westerly in the county. Until 1835, the south line was a mile or so further north than now. The east line extended to Miles Grove parallel with Conneaut and Elk Creek until 1832 when Girard was formed. Springfield borders Ashtabula County, Ohio on the west and Lake Erie on the north.

JARED CARTER'S JOURNAL COMPANION OF EBENEZER PAGE			
DATE	PLACE	NAMES MENTIONED	COMMENTS
26 Apr 1832		Mr. Colten	The next place we called to was a man by the name of Colten. He said he had relation in the belief of the Book of Mormon and he raged at us and threatened to turn us out of doors. He appeared to be drunk with madness and used us as though we were too mean to live on the earth.
27 Apr 1832	Springfield, PA	Brother Heart Charles Cratern	We traveled on to Springfield to Brother Heart's home. Here we held a meeting apparently with some success this day. Before we arrived here we overtook a youth, by the name of Charles Cratern. He said he lived in Kingsville. I perceived he was considerable deaf. I asked him if I might ride in his wagon that was drawed by the oxen he was driving. He said, "Yes, Sir." While I was sitting in the wagon, I felt as though he might, through the mercy of God, be relieved from his deafness. I told him to stop his team and I would pray for him. He, soon after this, said he could hear as well as anybody.
27 Apr 1832 to 2 May 1832	Springfield, PA	Joseph Heart Brother Rudd Orson Hyde Samuel Smith Randall Wheeler Andrew McAdams Abigail Spencer Experience Wheeler Cornelia Cattles Fanny Mariah Rudd Phebe Thompson Clea Rudd	We labored in Springfield from Friday until the 2 May among the neighborhood of Joseph Heart's home, where Brother Rudd lives. Here the work broke out and notwithstanding that great opposition and the falling away that had taken place (for it was the case that Brother Orson Hyde and Samuel Smith had been preaching here some weeks before and had baptized five and ordained one to be an Elder but the Elder fell away with two other members.) Yet the work of God moved again and there was, after we had preached a few times, eight that were baptized and two our of the three that had fallen away reclaimed. There was some display of the healing power but not so visible as many cases.
3 May 1832	Fairview, PA ²		We held a meeting in Fairview, but our testimony was as idle words to the people and we were filled with a desire to go out of this place.
5 May 1832	Pomfret, Chautauqua, NY	Seth Johnson Brother Gideon ____ Sylvester Smith	Traveled on East where Bro. Seth Johnson lives. Here we met with Bro. Gideon and Bro. Sylvester Smith, two Elders of the Church. They had baptized 10 here.
Jared Carter went on East and served a wonderfully fruitful mission. In October 1832, he returned and passed through Springfield, PA again. Here he found the Church in prosperity. Attended one meeting. Baptized three and then went on his way to Kirtland where he arrived on 19 Oct 1832.			

²Fairview was originally much larger than at present and included much of the current township of Girard until 1832. There was a Presbyterian congregation organized here in 1806 and a building erected in 1810 in the village of Manchester.

JOURNAL OF SAMUEL H. SMITH COMPANION OF ORSON HYDE			
DATE	PLACE	NAMES MENTIONED	COMMENTS
1 Feb 1832	Kirtland, Ohio Painesville, Ohio	The Brethren	We left Kirtland and went as far as Painesville. visited some of the Brethren and tarried over-night with them.
2 Feb 1832	Perry, Ohio	Campbellites Mr. Call	We journeyed seven miles and stopped in the town of Perry and held a meeting in the school house. A large congregation, principally Campbellites; much prejudiced and hard against the work and they were much stirred up to oppose and to contend. Stayed this night with a man by the name of Call.
3 Feb 1832	Madison, Ohio	Mr. Hodgkiss	Went from house to house and many rejected us. We came to the town of Madison and stayed all night with a man by the name of Hodgkiss who received us kindly.
4 Feb 1832	Geneva, Ohio	Michael	Went to the town of Geneva. Found a brother by the name of Michael. Preached in the evening to a large congregation; also the next day.
5 Feb 1832	Geneva, Ohio		Held meetings in the School house. They appeared to be attentive, but did not repent and obey.
6 Feb 1832	Saybrook, Ohio	Mr. Silas Pooler	Started on our journey stopping now and then to declare these things unto the people. Stayed this night in the town of Saybrook, with a man by the name of Silas Pooler.
7 Feb 1832	Saybrook, Ohio	James Smith	Stayed this night in Saybrook with James Smith.
8 Feb 1832	Ashtabula, Ohio	Mr. Holcome	Went to Ashtabula. Made some exertion to get a building to preach in, but did not succeed. Went into the East part of the village. Stayed all night with a man by the name of Mr. Holcome.
9 Feb 1832	Ashtabula, Ohio	Mr. Holcome	Stayed all day. Preached in the evening. Stayed with Mr. Holcome. The people very hard; but Mr. Holcome's folks were believing and received us and when we left there we left our blessings with them and they were melted down to tears.
10 Feb 1832	Kingsville, Ohio		Came to Kingsville and held a meeting. Had much liberty of speech though a small congregation; they were somewhat excited; paid good attention.
12 Feb 1832	Salem, Ohio	Christian congregation Mr. Sawtel	Went on towards Salem; came to a Christian congregation within one mile of the village; attended meeting with them; before the close of the meeting; made our business known to them and requested an opportunity to preach to them. They gave us liberty the same evening. They paid good attention; were much disappointed in the things we declared unto them for they had heard much evil concerning this sect. They requested us to tarry and preach again, accordingly the next evening. Stayed all night with Mr. Sawtel.

JOURNAL OF SAMUEL H. SMITH COMPANION OF ORSON HYDE			
DATE	PLACE	NAMES MENTIONED	COMMENTS
4/15 Feb 1832	The Lake ³		Labored much with the people after meeting. Some considerably believing but did not go forward in obedience. Labored with the people until towards night and then went into the village again. Held a meeting in the school house. After meeting we left the place and traveled a while and then stayed in a tavern. Thus we had labored with the people, but they did not repent to receive the work of the Lord, but there was a great excitement among the people and many considerable believing.
16 Feb 1832	Springfield, PA	Joseph Hartshorn	Went on in the morning and came to Joseph Hartshorn. Found him somewhat believing. He had been to Kirtland and seen the Brethren. Held a meeting in the evening down near the lake shore. A large congregation.
17 Feb 1832	Springfield, PA	Joseph Hartshorn	Held a meeting at the house of Joseph Hartshorn. I declared unto them the Gospel and had great liberty of speech, yea we both preached very powerfully unto them and they appeared to be truly much convinced that these things are true. Held a meeting the same evening two miles from Joseph Hartshorn in a school house.
18 Feb 1832	Springfield, PA	Erastus Ruds	Held a meeting in the evening at the house of Erastus Ruds, but few came to hear.
19 Feb 1832	Springfield, PA	Erastus Ruds	Held a meeting at Erastus Ruds in the evening.
20 Feb 1832	Springfield, PA	Joseph Hartshorn	Held a meeting at Joseph Hartshorns.
21 Feb 1832	Springfield, PA	Erastus Ruds	Held a meeting at Erastus Ruds.
22 Feb 1832	Springfield, PA	Joseph Hartshorn Erastus Ruds Horace Simons	Held a meeting at Joseph Hartshorns. During the three last meetings there, baptized three.
23 Feb 1832	Springfield, PA	Brother Simons	Went out onto the village of Springfield six or seven miles and went to Brother Simons'. Held a meeting there.
24 Feb 1832	Springfield, PA	Brother Hartshorn	Returned again to Brother Hartshorn and visited some of the neighbors.
25 Feb 1832	Springfield, PA	Mr. Bars Mr. Hartshorn Jared Carter	Went to Mr. Bar's. Spent the greatest part of the day. The same evening held a meeting at Bro. Hartshorn's and went to Mr. Bars in the evening. Brother Jared Carter came here this evening from the East. Stayed with us all night.
26 Feb 1832	Springfield, PA	Jared Carter Mr. Bars Mr. Ruds	Held a meeting at Mr. Bars. Brother Jared Carter preached. Held a meeting in the evening at Brother Ruds. Brother Jared preached again. We gave them our testimony, expecting to leave them.
27 Feb 1832	Springfield, PA	Horace Spencer and his brother	Brother Jared left us in the morning and went on his way to Kirtland. Baptized two young men; Horace Spencer and his brother. We confirmed them and ordained Brother Simons to be an Elder of the Church and we baptized five and we went again to Mr. Bars.

³Lake Erie which borders the northern portion of Springfield, Erie, PA.

JOURNAL OF SAMUEL H. SMITH COMPANION OF ORSON HYDE			
DATE	PLACE	NAMES MENTIONED	COMMENTS
28 Feb 1832	Springfield, PA	Brother Simons	Traveled six miles east to Brother Simons. Stayed all day.
29 Feb 1832	Fairview, PA		Started to the East and came to Fairview and held a meeting in the evening. We lost or left one of the Books of Mormon.
1 Mar 1832			Started again on our way, going from house to house.
2 Mar 1832		Jacob Long	Went from house to house, and many during the day rejected us, and we shook off the dust from our feet as a testimony against them. Went about six miles. Stayed all night with a man by the name of Jacob Long, a professor, but hard to understand that he must be baptized and go to Zion.
3 Mar 1832	Mill Creek, PA ⁴	Mr. Dodds	We started again on our mission. Went two miles, calling in to the houses along the way. We stopped in Mill Creek and stopped at the house of one Dodds, and we told him of the work that the Lord was doing and told him how the Book was obtained and translated, and he appeared to believe, but we began to preach repentance unto him and he became unbelieving.
5 Mar 1832	Erie, PA ⁵		Went into Erie. Labored in Erie with a number of families and then went on a half mile and tarried all night.
8 Mar 1832	Harbor Creek ⁶		Went to Harbor Creek. Called a meeting and preached to the people. Seemed to be somewhat believing. Requested us to preach again the next evening.
10 Mar 1832	Harbor Creek		Went on our way a few miles going from house to house, and a young man who had heard us the night before came unto us and requested us to go back and preach in the neighborhood near the place where we preached the night before and we did.
11 Mar 1832	Harbor Creek, PA		On Sunday we preached in the forenoon and afternoon. Both of us had great liberty and truly the Lord was with us.

⁴Mill Creek township is bounded on the north by Lake Erie, the Bay of Presque Isle and Erie City; on the east by Harbor Creek and a small part of Greene; on the south by McKean, Summit, and Greene; and on the west by Fairview.

⁵Erie City is situated on the south shore of Presque Isle bay, which forms its harbor. Erie is 88 miles west of Buffalo, NY and 95 miles east of Cleveland.

⁶Harbor Creek is bounded on the north by Lake Erie with about 7 miles of lake frontage; on the east by North East and Greenfield; on the south by Greene and on the west by Mill Creek. This township is one of the wealthiest in the county and its citizens are known as being of high moral character, intelligent and church-going.

JOURNAL OF SAMUEL H. SMITH COMPANION OF ORSON HYDE			
DATE	PLACE	NAMES MENTIONED	COMMENTS
12 Mar 1832			Went a short distance and a young man came after us and said his mind had been troubled about the things we had declared and requested us to come back to his house and we did. A number of the people became concerned about the things we declared to them, but notwithstanding they did not obey the Lord and the fullness of his gospel, we stayed thru the day and over night with them.
14 Mar 1832	North East, PA ⁷		Went into the village of North East. Went into a store and the merchant was anxious to hear and a number of the people came into the store and Brother Orson preached unto them some length of time. Left our blessings with them, or with the storekeeper and we talked with the people in the taverns. Held a meeting in the evening in a private house.
21 Mar 1832	Westfield, NY ⁸	Brother Haskins Joseph Smith Sidney Ridgon	Went on from Westfield. Came across a man by the name of Haskins. He told us he had been to Kirtland and to Hiram (for he was a brother) and that he had been ordained an elder of the Church and he told us that he had seen Joseph and Sidney and that they had had a vision and that they had seen great and marvelous things and that they had got along wonderfully well on translating. Haskins was strong in the faith. Left him and went on to Portland. Tarried all night.

ORSON HYDE JOURNAL COMPANION OF SAMUEL H. SMITH			
DATE	PLACE	NAMES MENTIONED	COMMENTS
7 Feb 1832	Saybrook, Ohio	Mr. Wheeler James Smith	Left Mr. Wheeler's and went on through the town of Saybrook; found the people very hard and stubborn; traveled four miles and tarried all night with James Smith, quite sociable.
8 Feb 1832	Ashtabula, Ohio	Mr. Holcomb	Left Mr. Smith's--came away and forgot my Bible. Went to Ashtabula and tried to obtain permission to preach but could not. Went a little out of the village and tarried all night with Mr. Holcomb. Quite friendly.
9 Feb 1832	Ashtabula, Ohio	Mr. Holcomb	Went back into the village and preached in the evening to a large congregation. Spent the night with Mr. Holcomb.
10 Feb 1832	Kingsville, Ohio	Mr. Woodburys	Went down to Kingsville 6 miles and held a meeting at Mr. Woodburys. Small congregation but gave good attention. Something excited.

⁷North East is the most northeastern township in Erie County. The township has an 8-mile lake frontage and is bounded on the east by Chautauqua county in the state of New York; on the south by Greenfield; and on the west by Harbor Creek.

⁸Westfield is in Chautauqua county, NY

ORSON HYDE JOURNAL COMPANION OF SAMUEL H. SMITH			
DATE	PLACE	NAMES MENTIONED	COMMENTS
11 Feb 1832	Salem, Ohio	Enemies	Went to Salem. Found some friendly and some enemies.
12 Feb 1832	Salem, Ohio	Christian Congregation Mr. Sawtril	Attended meeting of Christian congregation. At the close of the meeting arose and told them our mission and desired permission to preach to them in the evening. They unanimously agreed we should preach; attended a crowded and attentive audience. They requested we tarry and preach again. Tarried the night with Mr. Sawtril; kindly entreated.
13 Feb 1832	Salem, Ohio	Col. Fifield	Visited two or three families; held meeting in the evening to a large and attentive congregation. Sold two Book of Mormons. Tarried all night with Col Fifield.
14 Feb 1832	Lake Shore		Visited one or two families and in the evening held meeting on the Lake Shore. Preached to an attentive congregation.
15 Feb 1832			Visited two families which were almost persuaded to be Christians but wanted to consider a little longer upon the matter.
16 Feb 1832	Springfield, PA		Visited a number of families. Held meeting in the evening--prospects favorable; appointed one for next day.
17 Feb 1832	Springfield, PA	Mr. Reed (this journal says Mr. Reed; Samuel Smith, his companion calls this person Erastus Ruds.)	Tarried in Springfield; preached in the afternoon and in the evening; tarried overnight with Mr. Reed.
19 Feb 1832	Springfield, PA	Mr. Reed Christian Preacher (Horace Simons)	Preached at Mr. Reeds; an attentive congregation; labored in private with a Christian preacher after meeting.
20 Feb 1832	Springfield, PA	Mr. Hartshorn	Preached at Mr. Hartshorn in Springfield. Gave out an invitation for them to come forward for Baptism--three came forward and one was the Christian preacher. I immersed them and we had a joyful season.
21 Feb 1832	Springfield, PA	Mr. Reed	I preached at Mr. Reed's again; had a large and attentive congregation; many were melted down to tears. The Lord was with us.
22 Feb 1832	Springfield, PA	Mr. Hartshorn	Preached at Mr. Hartshorn's in the afternoon; one came forward. In the evening preached two miles from that place at a school house; attentive congregation.
23 Feb 1832	Springfield, PA Four Corners		Preached near Springfield--Four corners; prospects unfavorable.
24 Feb 1832	Springfield, PA	Mr. Hartshorn & his neighbors	Returned to Mr. Hartshorn's and visited around a little among the neighbors.
25 Feb 1832	Springfield, PA	Mr. Hartshorn	Spent the day in study and conversation; preached in the evening at Mr. Hartshorn's; attentive congregation
26 Feb 1832		Mr. Barrs	Held meeting at Mr. Barr's; favored with hearing Bro Jared Carter preach who came into this place the evening before on his return from Vermont; not a little comforted; held meeting in the evening two miles off.

<p style="text-align: center;"><i>ORSON HYDE JOURNAL</i> <i>COMPANION OF SAMUEL H. SMITH</i></p>			
<i>DATE</i>	<i>PLACE</i>	<i>NAMES MENTIONED</i>	<i>COMMENTS</i>
27 Feb 1832		Brother Simons Mr. Barrs	Baptized two young men; ordained Brother Simons an Elder, instructed him in the knowledge of the kingdom, tarried over night at Mr. Barrs.
28 Feb 1832		Brother Simons	Went on six miles; tarried with Bro. Simmons through the day and copied the Law and Covenants.
29 Feb 1832	Fairview, PA		Went to Fairview; preached in the Village in the evening; prospects unfavorable; tarried at The Tavern last night; left or was stolen one Book of Mormon.
1 Mar 1832	Fairview, PA		Went from Fairview 6 or 7 miles. I shook off the dust off my feet against almost all.
2 Mar 1832	Mill Creek, PA	Calvin Stoddard Mr. Long	Went on to Mill Creek and found where Calvin sold a Book; found the people very hard; seemingly no salvation for them; tarried over night with a German by the name of Long.
3 Mar 1832		Mr. Dodds	Left Mr. Long's and went on two miles; blessed some and shook off the dust of our feet against others; tarried all night with Mr. Dodds--very friendly and believing until we began to preach repentance to him; he then became unbelieving.
4 Mar 1832	Mill Creek, PA	Mr. Brown	Preached in Mill Creek; prospects poor; tarried all night with an old German by the name of Brown; very hospitable; treated us very kindly.
5 Mar 1832	Erie, PA	Widow Woman--a Presbyterian	Went on to Erie; labored in Erie with a number of families; prospects poor; went on about half a mile and tarried with a widow woman--a Presbyterian by profession.
6 Mar 1832	Wesleyville, PA ⁹		Went from house to house four miles; tarried overnight at the Tavern gratuitously. People requested us to tarry and preach the next evening which we did.
7 Mar 1832	Wesleyville, PA		Labored with two or three families in the Village; went out south two or three miles from house to house; preached in the village without much spirit and without much effect.
8 Mar 1832	Harbor Creek, PA	Mr. Orton	Went to Harbor's Creek 5 miles, called a meeting and preached; the people seemed somewhat believing, requested us to tarry and preach the next day. We did so without much effect. Tarried over with Mr. Orton.
10 Mar 1832	Harbor Creek, PA		Went on five or six miles and found a man who desired us to return three miles, a little off the road. We did so.

⁹Wesleyville is a village in Harbor Creek township situated about four miles from Central Park in the city of Erie. This place was named for John Wesley, the founder of the Methodist Church.

ORSON HYDE JOURNAL COMPANION OF SAMUEL H. SMITH			
DATE	PLACE	NAMES MENTIONED	COMMENTS
11 Mar 1832			Had a large congregation; quite anxious. Tarried over night. Started on next morning and was overtaken by a man who was desirous that we should return. We did this on the 12th. Tarried overnight with him; almost persuaded to become a Christian.
13 Mar 1832		Presbyterians Mr. Gray	Had a meeting among the Presbyterians; one of our congregation from the store followed us; held meeting at evening at a private house, Mr. Gray, by name; tarried overnight; quite friendly.
15 Mar 1832	Stall Line Tavern	Mr. Gray	Left Mr. Gray's and went four miles from house to house. Tarried at the Stall Line Tavern--a room full was in and we preached to them until 9 o'clock; and then went to bed.
16 Mar 1832		Mr. Fisher	Went from house to house; Christians but very few; put up at Mr. Fisher's; treated us kindly, but did not believe.
17 Mar 1832	Quincy, PA ¹⁰	Shadrach Roundy's sister by name of Baird.	Left Mr. Fisher's and went on 1½ miles through the Village of Quincy from house to house. Tarried all night with a sister of Shadrach Roundy's by the name of Baird.

EVAN GREENE'S MISSIONARY JOURNAL COMPANION OF JOHN F. BOYNTON			
DATE	PLACE	NAMES MENTIONED	COMMENTS
3 Jan 1833	Ashtabula, OH	E. Holcombs	Stayed night; much conversation; minds very tender and desirous to know truth.
15 Jan 1833	Kirtland, OH		Left on mission
15 Jan 1833	Perry, OH	Foss French's Tavern	Stayed night at tavern; conversation w/ Foss; he desired more.
16 Jan 1833	Ashtabula, OH	Strongs	Stayed at Strongs; met young company from Elk Creek on their way to Kirtland; they proposed we preach.
17 Jan 1833	Springfield, PA	Brother Hart	We arrived.

¹⁰Have not located this village. Probably in Harbor Creek or North East township or just across the New York border.

EVAN GREENE'S MISSIONARY JOURNAL COMPANION OF JOHN F. BOYNTON			
DATE	PLACE	NAMES MENTIONED	COMMENTS
18 Jan 1833	At the Lake ¹¹	Brethren	We met at the Lake; there we exhorted them to constancy; had an invitation to preach the next night two miles west of that town in Salem. Good attention; some anxious to hear more.
20 Jan 1833	On the Ridge ¹²	Brother Hartshorn	Had a meeting; one woman requested baptism. In evening one more requested baptism.
20 Jan 1833	On the Ridge	Rhoda Winegar	Woman requested baptism; performed by John F. Boynton; one more requested--made appt. for next morning.
21 Jan 1833	On the Crossroad	Samuel T. Winegar Alvin Hartshorn Levi Allen John Quincy Horace Martin John Winegar Almiry Winegar Fanny Hall	Baptized this day at 10 a.m.
21 Jan 1833	Conneaut ¹³	Sherman's Corners ¹⁴	Preached in the evening; had good attention.
22 Jan 1833	Conneaut	Elder Stones	Stones preached at a funeral here this day.
22 Jan 1833 23 Jan 1833	Lexington ¹⁵	The Brethren	In evening we went here and visited the Brethren in that place.

¹¹The lake shore plain is about three miles wide in Springfield township. The lake shore lands are generally good but in the neighborhood of Raccoon Creek, they become sour and from there on to the Ohio border are below the average with sandy soil; swampy; and difficult to drain.

¹²The best land lies along the Ridge road in the vicinity of East Springfield. Traveling on Ridge road was very extensive, requiring numerous hotels for its accommodation. The Middle Ridge leaves the Lake road not far from North Springfield and runs southwest and strikes the Ridge road a mile beyond West Springfield.

¹³The extreme southwestern township of Erie County. Bounded on the north by Springfield and Girard; on the east by Elk Creek; on the south by Beaver and Spring townships in Crawford County, PA; and on the west by Ashtabula County, Ohio.

¹⁴Sherman's Corners is located in the southeast corner of Springfield where the roads from East and West Springfield to Albion (a borough of Conneaut township) come together near Conneaut Creek.

¹⁵Lexington is a little village at the big bend of Conneaut Creek, near the present Conneaut -- Springfield line. In 1828 it was a village of importance and a post office was established here with David Sawdey as postmaster. The village is no longer in existence.

EVAN GREENE'S MISSIONARY JOURNAL COMPANION OF JOHN F. BOYNTON			
DATE	PLACE	NAMES MENTIONED	COMMENTS
24 Jan 1833	Lexington	School House	Had meeting here; few attended; we find much persecution.
25 Jan 1833	Lexington Conneaut	Friends Salisbury's School	Left friends in Lexington; in evening held mtg at Salisbury's school in Conneaut and visited some of neighbors in that quarter.
26 Jan 1833	Girard ¹⁶	Sawdey (Sody) Settlement	Our friends much pleased to see us come again.
27 Jan 1833	Elk Creek ¹⁷	Mr. Matthews	Had large congregation of well-behaved people at his home. One man tried to oppose.
27 Jan 1833	Elk Creek	Stephen Winchester Nancy Winchester Benjamin Winchester Polly Waldo Harrison Segar	Had pleasure of baptizing five others.
27 Jan 1833	Goshen School house	Man belonging to Methodist Church	Had meeting; man came to oppose. We exhorted congregation to search for themselves both reading their Bibles and in prayer.
28 Jan 1833	Conneaut	near Vandevelters in the school house	Held meeting; no disturbance here.
29 Jan 1833	Conneaut	Furgerson's school house	Held meeting; no open opposition but a very uneasy congregation not much prospect the last two places.
30 Jan 1833 31 Jan 1833	Elk Creek	Brother Winchester	Spent rest of that day and next in reading the Bible and Book of Mormon.
1 Feb 1833	Girard	Mr. Sawdey (Sody)	We visited Mr. Sody. He thinks he shall take up the cross of Jesus soon.

¹⁶Girard township was created from parts of Elk Creek, Fairview, and Springfield in 1832. Girard is bounded on the north by Lake Erie, on the east by Fairview and Franklin, on the south by Conneaut and Elk Creek, and on the west by Springfield. Miles Grove is located in Girard; also Lockport--now Platea.

¹⁷Elk Creek is bounded on the north by Girard and Franklin; on the east by Franklin and Washington; on the south by Cussewago, Crawford County, PA; and on the west by Conneaut. The northern part of original Elk Creek was sliced off in 1832 to form Girard township. Villages in Elk Creek are Wellsburg, Cranesville, Pont and Pageville. Post offices are Lundy's Lane (Wellsburg), Cranesville, Pont, Little Elk, and Lavery.

EVAN GREENE'S MISSIONARY JOURNAL COMPANION OF JOHN F. BOYNTON			
DATE	PLACE	NAMES MENTIONED	COMMENTS
2 Feb 1833	Elk Creek	Brother Winchesters Mr. Sawdey (Sody)	Met at Bro. Winchesters and had a meeting to confirm those who were baptized and to read the church articles and laws. There was a full house and we had a very solemn time. In evening we had a meeting at the school house at that place. Had some persecution. None came in to oppose, but were around the house firing guns and covering up the chimney. Mr. Sody gave us grace and praised be his holy name.
3 Feb 1833 Sunday	Elk Creek	Mr. Wells Brother Symonds (Simmons?) Bro. Wm. Smith	Had a meeting at Mr. Wells to very large and attentive congregation. Bro. Symonds requested us to go to Springfield to meet Bro. Wm Smith.
4 Feb 1833	Springfield		This day we went to Springfield; had a joyful time.
5 Feb 1833	The Lake	Brother Rudd Wm. Smith Jane Fuller	We met at Brother Rudds at the Lake. This evening we had a meeting and a powerful time it was; quite a large company. Bro. Wm Smith spoke in tongues with much power. Jane Fuller baptized.
6 Feb 1833	Springfield	Brethren Wm. Smith	Visited our Brethren in Springfield. This evening had mtg in school house and Bro. Wm. Smith spoke in tongues; two men arose and began to make disturbance; they at last left house in peace and we had a very good meeting and the Lord blessed us much.
7 Feb 1833	Conneaut		This day we came to Conneaut.
8 Feb 1833	Conneaut	Mr. Sherman	We visited a number of people in that place; in evening had mtg in school house by Mr. Sherman to a small congregation which were very attentive. Here is a fine prospect for building up the Church of Christ.
9 Feb 1833		Barnes	Visited a family by name of Barnes. They were mourning for the loss of a wife and mother and need some comforter.
10 Feb 1833 Sunday	Conneaut	Salisbury's School	Had a meeting; spoke on the order of God's house and feeding the flock of God and the gifts bestowed upon the Church of Christ in these last days. Bro. Wm spoke in gift of tongues and the power of God was made manifest; a number testified of the power of God.
11 Feb 1833	Girard	School house	Came to Girard; had a meeting; Bro. John Boynton had his cloak cut and Bro J. said the person who did that would confess before he died or he would die a vagabond or with some malignant disorder. Bro. Wm spake in the gift of tongues and we had some open opposition, but the Lord is good and will help us.
12 Feb 1833	Elk Creek	Wells Bro. Winchester	Visited some of the brethren and friends here; In evening had meeting at man's house by name of Wells and we spake to a considerable large company who behaved very civil. Bro. Smith left us and went home with Bro. Winchester and we (John Boynton and Evan Greene) tarried where we were.

EVAN GREENE'S MISSIONARY JOURNAL COMPANION OF JOHN F. BOYNTON			
DATE	PLACE	NAMES MENTIONED	COMMENTS
13 Feb 1833	Taylor Settlement ¹⁸	Presbyterian man Methodist man	Went into Taylor settlement; had a meeting this evening to a goodly congregation and the Lord blessed us in a good degree. Presbyterian man railed against us and the Book of Mormon and demanded a sign to know if Church was true. Went home with a Methodist man who is very friendly and desirous of instruction. He is an Englishman and I believe he will come into the Church.
14 Feb 1833	Taylor Settlement	Baptist people	We visited some Baptist people who had requested it. They are very fine people and I believe the Lord will bring them into the fullness of the gospel.
15 Feb 1833	Taylor Settlement		Here we tarried in this neighborhood and had a meeting Friday evening. We visited several families; nothing remarkable took place.
16 Feb 1833		Bro. Wm. Calhoon Amos Hodge (these men are also missionaries)	These came where we were eating breakfast and we were pleased to see them. They told me about my father who was then in York state. They also brought news of Wm. Smith being married.
17 Feb 1833 Sunday	Elk Creek	Matthews Benjamin Wells Eunice Wells	This morning we came to our appt at Matthews; held a meeting. Two came forward for baptism. In evening we held a meeting in same place and several arose and testified of the goodness of God to them and one who had not made any profession arose and desired the prayers of the saints of God. I went home with Bro. Winchester.
18 Feb 1833	Elk Creek	Bro. Chiles Mr. Segars	I visited some friends in this neighborhood and met with Bro. Chiles and we stayed at Mr. Segars and had a good visit with some of his neighbors.
19 Feb 1833	Elk Creek	Bro. Winchesters	This day we met at Bro. Winchesters for purpose of confirming those who were baptized on Sunday and administered the bread and wine to the Church in this place and the Lord poured out his spirit in a good degree. In evening we held mtg at school house in that place
20 Feb 1833	Elk Creek	Mr. Segars John and Sary (Sarah) Segars Mary Wilcox Moses Martin Joel Perrem Dimis Wells Daniel and Paulina Winchester	In afternoon held mtg at Mr. Segars for the purpose of baptizing one or two and baptized eight. Had a very good meeting.

¹⁸When Erie county was created, the territory which is now Washington township, together with portions of Waterford and Franklin were given the title of Conneauttee, after its principle lakes and streams. In 1834, the name was changed to Washington. It is bordered on the west by Elk Creek township. There was a Taylor settlement on the west side of Conneauttee creek. In 1819, school was taught in a room in Isaac Taylor's cabin. Soon afterward, a log school house was built on the east line of Mr. Taylor's farm.

EVAN GREENE'S MISSIONARY JOURNAL COMPANION OF JOHN F. BOYNTON			
DATE	PLACE	NAMES MENTIONED	COMMENTS
21 Feb 1833	Elk Creek	Bro. Winchesters Mr. Matthews Phebe Woodworth	This day we had a friendly conference at Bro Winchester's and in the afternoon departed. Bro John Boynton, H. S. Sagers and myself went to the neighborhood of Mr. Matthews and John stayed at that place while Bro. H. Sagers and myself went to Sister Phebe Woodworths and stayed the night and met in the morning at Matthews.
22 Feb 1833	South part of Elk Creek	Catholic woman	Went up to south part of Elk Creek to appointment. Had a very attentive congregation and the Lord blessed us with his spirit. After meeting a woman began to talk about her holy Catholic faith and thought we had no business to show the imposition of priestcraft.
23 Feb 1833	Taylor Settlement	Mr. Dighton The Wellses	Today we visited along the road to our evening appointment at the Taylor settlement. Here we had not much of the spirit. This night lodged with Mr. Dighton. He and his wife were very friendly and carried us to our appointment at the Wellses.
24 Feb 1833 Sunday	Elk Creek	Methodist Church Meeting Mr. Matthews	Nothing particular happened this day. In evening we went to a Methodist church meeting. Gave us no chance to speak. Tarried at Mr. Matthews that night.
25 Feb 1833	Elk Creek	Bro. Winchesters	This day we visited some friends on our way to Bro Winchester's to confirm those who were baptized the week before and to administer the sacrament to the church in the evening. Held a meeting at his house. Had a large congregation. Had a good time all day.
26 Feb 1833	Elk Creek 2 miles north of Winchester's	Bro. Segars Olive A. Vaun John Vaun	In the morning met at Bro. Segars and baptized two. This evening had an appointment about two miles north of this. Just before meeting a sister was taken with a distress in her stomach and called for us to lay hands on her. We went out and prayed to know whether it was right for that people to have a sign and got a witness that she should be healed. Went in and laid hands on her and commanded the disease in the name of Jesus to depart from her and then I prayed that the cloud of darkness might be broke. The Lord poured out his spirit and gave us the gift of tongues and we had a glorious time. Some were convinced of the power of God.
27 Feb 1833	Elk Creek	Robert and Susannah Dimsey Brother Winchesters	In the morning two went forward to be baptized; in the evening had a meeting at Bro. Winchester's. Had a solemn time. The Lord blessed us.
28 Feb 1833	Elk Creek Jackson Settlement	Brother Stephen Winchesters	Went there and got ready to go to Kirtland. Bid them farewell. In the evening held a meeting at the Jackson settlement. But few attended.
1 Mar 1833	Sherman's Corners	Shermans	Had a meeting in the afternoon. Pretty solemn time.
2 Mar 1833		Lovicy Campbell Jedediah Grant Deby DeWolf	This afternoon two went forward to be baptized. (He says two, but names three.)

EVAN GREENE'S MISSIONARY JOURNAL COMPANION OF JOHN F. BOYNTON			
DATE	PLACE	NAMES MENTIONED	COMMENTS
3 Mar 1833 Sunday		School house Barnes	This day spoke at the school house. Went home with a young man by name of Barnes. This evening had some conversation with an old gentleman who wanted some information concerning this subject.
4 Mar 1833		Bro. Grants Bro. Hodges Bro. H. S. Sagers	In the afternoon we met at Brother Grants to confirm those who were baptized. Here we had a powerful time. Bro. Hodges folks were up to it. Here we administered the bread and wine to them and the Lord blessed us. Bro. H. S. Sagers was ordained to the lesser priesthood. I went home with Bro. Hodges and stayed there for the night.
5 Mar 1833	Elk Creek	Brother Sagers	In the evening they carried me to Bro. Sagers to meeting. Here we had a powerful time. It was a prayer meeting and lasted very late. After we dismissed it seemed as though the people could not go away and we got to talking and a Bro broke into the gift of tongues and then another Bro and then the spirit of interpretation came upon me. It was a powerful exhortation. Their neighbors then came forward to be baptized next day.
6 Mar 1833	Elk Creek	Harrison Sagers Henrietta Sanford Emily Harmon Woodworths Bro and Sis Winchester	Harrison Sagers baptized them--it being soon after his ordination and in the place of his residence. He was blessed much. In the afternoon went to Sister Woodworths to meet Bro. Boynton and found him. In the evening Bro. and Sister Winchester came here for a visit. Had a good one.
7 Mar 1833		Christian Preacher	Here we went to that place where Bro Boynton was going the day before. Had a large congregation. A Christian Preacher arose and spoke a few words, then desired Boynton to take a dose of aquafortice for a sign. This priest asked some questions; we answered as the spirit directed and the Lord blessed us so we were not confounded.
8 Mar 1833			We visited some of the neighbors. Found some hard fellows; some very friendly and believing. In the evening went to the same place where we were the evening before. Had large congregation. Behaved very well. Bro J spoke on the Book of Mormon then four of us bore testimony to the truth of it to the church coming forth in these last days in purity.
9 Mar 1833	Elk Creek	Sister Woodworth Bro. Winchester	Took dinner and run. Talked with several of the work; some were believing. In the evening came to Bro. Winchesters where I tarried the night.
10 Mar 1833 Sunday	Elk Creek	Bro Sagers Bro. Dimsey Mr. Baldwin Elizabeth P. Cole	We had a meeting at Bro. Sagers. Had a good time in the evening at Bro. Dimseys for prayer meeting. Stayed this night with Mr. Baldwin, He is much believing but waiting for something but knows not what. Elizabeth P. Cole baptized.
11 Mar 1833	Springfield	The Brethren	Started for Springfield and tarried about there visiting the brethren.

EVAN GREENE'S MISSIONARY JOURNAL COMPANION OF JOHN F. BOYNTON			
DATE	PLACE	NAMES MENTIONED	COMMENTS
12 Mar 1833	Springfield	Mr. Francis H. Sagers Moses Martin Clarissa Tyler William Thompson ---Tyler boy ---Tyler boy	In the afternoon we had an appointment abt 4 miles east of this in the woods to Mr. Francis' house. Just four or five out; not much of the spirit. Told them about the Book of Mormon and the blessings of Joseph and their fulfillment. After meeting a man came to me and said he had a child that was sick and wanted that I should heal it. I told him if he had faith this child might get well, but he must go to God for it. Here Bro. H. Sagers and I tarried this night. Bro. Moses Martin went home. We had some talk with a gentleman who seemed very favorable. The young people were very much pleased with the words of the gospel. The old people were not home. Four baptized.
13 Mar 1833		Gentleman Young woman convert	We called to see a gentleman who was anxious to be informed about this way; had a considerable talk with him. He was very favorable; had never heard the gospel in its fullness before. In the evening we visited a family where a young woman lived who had joined but her friends had been violent opposers. Had considerable conversation. Found they knew nothing about it and their fears were found on false reports. Lent them a book.
14 Mar 1833	Springfield	Bro. H. Sagers	Bro H. Sagers went and read the articles and laws of the Church and Bro J. Boynton got back from Springfield and we talked about the affairs there.
15 Mar 1833	Elk Creek	Bro. Winchesters	Visited Bro. Winchester in the evening. Had a meeting.
16 Mar 1833	Elk Creek & Springfield	Neighbors	Bro Boynton went to Springfield again. Bro. H. Sagers and I visited some of the neighbors and talked.
17 Mar 1833 Sunday	Elk Creek	Baptist Man James & Nancy Joles Desdomonie Sagers Bro. Dimsey	Had a meeting at school house. Baptist man arose and began throwing clubs but put the cudgel in our hands and we used it. After meeting had the privilege of baptizing three. In the evening had a meeting at Bro. Dimseys.
18 Mar 1833	Elk Creek	Bro. Sagers Mr. Harmons Mr. Clothiers	This morning I came to Bro. Sagers; on way there called at Mr. Hearmans (Harmons) and talked about two hours with him. In the evening, we visited Mr. Clothiers and stayed there that night.
19 Mar 1833	Elk Creek	Methodist Bro. Sagers Bro. Wells	Had some talk with a reformed Methodist. He could not hear much of the Book of Mormon, but on the subject of the gospel, he could not disagree with me much. This evening had a meeting at Bro. Sagers. Went home with Bro. Wells.
20 Mar 1833	Elk Creek	Mr. Harmon	In the evening we visited Mr. Harmon.
21 Mar 1833	Elk Creek	Bro. Dimsey Bro. Winchester Bro. Sagers Alonzo Winchester Lovicy Clark	We had a church meeting to organize the Church. Bro John ordained Bro. Dimsey to a priest and Winchester to a teacher; and Sagers a deacon in the priesthood to watch over this church in the fear of the Lord. In the evening had a meeting; two more were baptized. Bro J. spoke to a large company and they behaved very civil and he spoke about one hour in the demonstration of the spirit of the Lord.

EVAN GREENE'S MISSIONARY JOURNAL COMPANION OF JOHN F. BOYNTON			
DATE	PLACE	NAMES MENTIONED	COMMENTS
22 Mar 1833	Elk Creek Sherman's Corners	Bro. Winchesters Sister Woodworth Dr. Sherman	We tarried at Bro. Winchesters and did the visiting for the church. In the afternoon I bid them farewell and came to Sister Woodworth's. Found them not home. She was at Dr. Sherman's. We went there and found them all well except the Doctor's little child which had been very sick with the canker rash and was getting better. She told me the child's neck began to mortify on Saturday while she held her in her lap and she began to think what was best to do and it came to her to wash her neck with salt peter and vinegar which through the blessing of God drove it away.
23 Mar 1833	Spring, Crawford, PA	Mr. Wells	Came to Mr. Wells. Had a meeting this evening. Spoke on the subject of the Book of Mormon; had a very civil company. Appointed meeting for next day.
24 Mar 1833 Sunday	Spring, Crawford, PA	Christian Elder	A Christian Elder who was at the meeting the evening before came to where I was to talk and ask questions about this work. At meeting time we left him and went to meeting. In the afternoon he came back and desired us to go to his house in the evening and we went there and stayed all night with him. In the morning we left his place.
25 Mar 1833	In the woods The Beach	A man's hovel Some Precious Souls	Abt noon came to a man's hovel in the woods. They were desirous to ask some questions which they did and we answered them. They asked us to take dinner with them which we did. Then left them with the blessing of God and proceeded through the woods to a place called the Beach. Found some precious souls here who were anxious to hear the truth. Stayed here this night; talked with several. Appointed a meeting for next day.
26 Mar 1833	The Beach		Attended the appointment. I spoke on the subject of the gospel. Gave liberty for testimony. Several spoke of the goodness of God in answering their prayers. Appointed another meeting in the evening. Brother Moses Martin spoke of the priesthood, then one spoke to witness the truth of what had been said, then I spoke a few minutes on the Gentiles breaking the everlasting covenants and the renewal of it in these last days and the gates of heaven were opened upon me, as it were, and I told them of the judgments that awaited this nation if they did not repent. A number testified to the power of God.
27 Mar 1833	The Beach		Had meeting at 2 p.m. Impressed the duty of the people to come under this everlasting covenant. In the evening had another meeting.
28 Mar 1833	Pierpoint ¹⁹	large company Oliver and Elizabeth Harmon Charles and Nancy Vaun Eliza Wright Daniel Vaun Joel Vaun	We left this place and went to Pierpoint. Here we had a meeting. Spoke to a large company who were verily attentive but cared very little about the gospel. (In the list of converts at the back of his journal, he names these as baptized this date although it seems possible they may have been baptized the previous day.)

¹⁹Pierpoint is in Ashtabula County, Ohio.

EVAN GREENE'S MISSIONARY JOURNAL COMPANION OF JOHN F. BOYNTON			
DATE	PLACE	NAMES MENTIONED	COMMENTS
<i>Dates not given</i>	<i>Erie County, PA</i>	<i>Marcus Mathews Phidelia Coltrin Marshal Turner Polly Turner Blake Baldwin Asenath Baldwin William Sanford Patience Sanford Jahariel Sanford Mary Preston Orsey Harmon Almira Carr Henry Baldwin Lucinda Harmon Henry Deighton Clarissa Joles Orilla Harmon Gideon Canfield Ira Clothier Amy Clothier John Soddy Benjamin Wilcox Paylona Clothier Narcissa Clothier Amanda Sagers Abigail Mathews James Parshal John Parshal Wm Parshal Theopholas Cross Sally Parshal Margaret Parshal Louisa Lord Hannah Holembeck Malinda Priest Lucy Harper Sophia Houghton Nehemiah</i>	<i>Baptized</i>

EVAN GREENE'S MISSIONARY JOURNAL COMPANION OF JOHN F. BOYNTON			
DATE	PLACE	NAMES MENTIONED	COMMENTS
29 Mar 1833	Austinburgh ²⁰	Sister Welton Bro. Daniel Copley D. P. Hurlburt	We walked to Sister Welton's in Austinburgh. Here we met Bros. Daniel Copley and D. P. Hurlburt. Stayed there that night.
30 Mar 1833	Kirtland	Moses Martin	In the morning, we parted and Bro. Moses Martin and myself came to Kirtland at my father's house and found them all well. Here I stayed.
16 Apr 1833	Painesville Perry	Brother H. Mr. White	Left Kirtland; came to Painesville and stopped at Brother H's and took dinner; then proceeded to Perry to see Mr. White whom we had seen and who desired us to come back. We arrived at 4 p.m. and attended a Methodist meeting and appointed one for ourselves in the evening. Brother J. spoke on the gospel with much power; after meeting they urged him to tarry and hold another the next night. I went home with a man who did not believe anything--hardly the Bible. In the morning we parted.
17 Apr 1833	Austinburgh	Sister Welton	We went to see Sister Welton and here we stayed the night.
18 Apr 1833	Trumbull	Small congregation	We came into Trumbull and made an appointment to preach in the evening. A small congregation came together and I spoke to them about the gospel and the Book of Mormon and got an appointment for tomorrow night.
19 Apr 1833	Trumbull	Neighbors	This day we visited some of the neighbors which believed but would not go forward. In the evening held meeting.
20 Apr 1833	Rome	Brother Read	This day came to Bro. Read's in Rome where we find the brethren all well.
21 Apr 1833 Sunday	Rome	Mr. Shavers	We held a meeting. In the evening visited at Mr. Shavers. Found the people we baptized.
22 Apr 1833	Jefferson Denmark	Bro. Read Mr. Platts	Left Brother Reads and came to Jefferson; proceeded to Denmark where we stayed at Mr. Platts where they got a congregation together and we spoke to them on the subject of the gospel of Christ and the Book of Mormon and the glory of the latter days.
23 Apr 1833	Pierpoint Beaver, Crawford, PA	Mr. Howlands Mr. Hollembucks	We came to Mr. Howlands in Pierpoint and took dinner; from there we proceeded to Mr. Hollembucks in the town of Beaver, PA. Here we had a meeting that night where I had been before and the people were very much pleased to see me come again and we proclaimed the gospel of Christ to them in its purity and we all felt to praise His name for his goodness to us.
24 Apr 1833	Conneaut, Crawford County, PA	Mr. Padans	This day we came to Mr. Padans in Conneaut, Crawford Co. Here we held a meeting that night at his home.
25 Apr 1833	Pierpoint, Ohio The Beach	Moses Martin	In the morning came to Pierpoint, Ohio where Bro. Moses Martin had an appointment and I spoke to them from the 4th Chap of Micah; then we went in to the Beach where I made an appointment for a meeting.

²⁰Austinburg is in Ashtabula County, Ohio.

EVAN GREENE'S MISSIONARY JOURNAL COMPANION OF JOHN F. BOYNTON			
DATE	PLACE	NAMES MENTIONED	COMMENTS
26 Apr 1833	The Beach Conneaut (PA?)	Sister Woodworth	Attended our meetings then departed and came to Sis. Woodworth in Conneaut where we stayed the night.
27 Apr 1833	Elk Creek	Bro. Sagers	On the morrow we came to Elk Creek and visited our Brethren and stayed at Bro. Sagers that night.
28 Apr 1833 Sunday	Elk Creek	Stephen Winchester	We attended our meeting with our Brethren; in the afternoon Bro. Hyde administered the Bread and wine. After which we held a conference to ascertain which way it was best for us to go and then we went to Bro. S.W.'s and stayed the night.
29 Apr 1833	Elk Creek	Friends	This day we are among friends.
30 Apr 1833	Elk Creek		Made preparations for going to the East all day
1 May 1833	Elk Creek	Mr. Coltrin	We bid our friends farewell and came to Mr. Coltrin where we stayed the night.
2 May 1833	Town of Conneautte ²¹	Mr. Gardner	This day we came about 18 miles stopping some by the way and in the evening stopped where they wished to hear the word and gave out an appointment for the next night so stayed with a man by the name of Gardner in the town of Conneautte.
3 May 1833	Town of Conneautte		We talked with the people and in the evening attended our appointment but had a dry time. Hard work to preach to old formal professors who are prejudiced and superstitious.
4 May 1833	Beaver Dam ²²	Good old Presbyterian	This day we came to Beaverdam and were called to a good old Presbyterian where we stayed the night and had some conversation with him but he would not believe in all things as we did, but said he did not quarrel with any and thought he could get a chance for us to speak in their church the next day after their meeting but the rest refused. We left the place about 11 o'clock Sunday.

²¹Conneauttee was changed to Washington township in 1834 to correct the inconvenience caused by two townships with very similar names in the same county. There are three small villages in this township; namely: McLane (formerly Compton's Corners, McLallen's Corners and Draketown.

²²Beaver Dam is located in the extreme southeastern corner of Wayne township. An Associated Reformed congregation was organized at Beaver Dam abt 1820 and soon merged into the Presbyterian congregation who erected a building on the cemetery site in 1830. A short distance from Beaver Dam is "The Wayne Valley Church of United Brethren" organized in 1830. A temperance society was formed at Beaver Dam as early as 1832 and no drinking place was maintained in Wayne Township until 1840.

EXCERPTS FROM THE OHIO JOURNAL 1832-1834 OF THE PROPHET JOSEPH SMITH			
DATE	PLACE	NAMES MENTIONED	COMMENTS
5 Oct 1833	Ashtabula, OH	Lambs	This day started and journeyed to the East. Came to Ashtabula, Ohio. Stayed at Lambs Tavern.
6 Oct 1833 Sunday	Springfield, PA	Sidney Rigdon	Arrived at Springfield, Erie County, Pennsylvania on the Sabbath. Found the Brethren in meeting. Brother Sidney Spoke to the people and in the evening held a meeting at Brother Ruds; had a great congregation; paid good attention. Oh God, Seal our testimony to their hearts. Amen.
8 Oct 1833	Springfield	Shadrach Roundy	Continued at Springfield until Tuesday, the 8 Oct. Journeyed that day to Brother Shadrack Roundys at Elk Creek. Tarried there over night.
10 Oct 1833	Westfield, NY	Job Lewis	Arrived at Br. Job Lewises at Westfield. The brethren by a previous appointment met there for meeting. We spoke to them as the spirit gave utterance. They were greatly gratified. They appeared to be strong in the faith.
Joseph Smith and Sidney Rigdon continued on their mission to Upper Canada at this time.			

BIOGRAPHICAL SKETCHES OF ERIE COUNTY CONVERTS

*As Researched by
Cheryl Harmon Bean & Pamela Call Johnson*

Levi Allen

The identity of Levi is uncertain. There are two Allen families in Springfield in 1830: Ira and Cyrus who are next door to each other on the 1830 Census. Cyrus and wife are age 60-70. Ira and wife are 30-40. In 1840, Cyrus is in Springfield; Ira is 40-50 and living in Girard. He has a son 20-30 who could possibly be the Levi baptized. Cyrus' will recorded 8 Jun 1853 names wife, Rhoda and children: Abner and Leonard. Ira Allen md. Jane Duncan, daughter of James. Rhoda Allen, widow of Cyrus, is on the 1850 Census in Springfield; Leonard is in Girard. Also in 1850, a 16 year old Leonard C. Allen, son of L. B. Allen is in Fairview. A Stephen Benedict Allen of Fairview, Erie Co, had a son named Levi; however, this Levi was not born until 1837. Stephen md. Emeline Cudney 1831 in Erie. A Clothier Allen is also in Fairview--old enough to be the father of Stephen Benedict. Clothier Beckworth Allen was married to Phoebe Sally Northup who was baptized in Fairview, Erie, PA on their farm. Phoebe died in 1839. There is a land transaction of a Levi Allen in Erie County in 1844. A Levi Allen md. Phebe Spicer in 1823 in Portage, OH, but he could not be our convert as he was in coventry, Summit, Ohio during the time of the conversions. Another Levi Allen married Nancy Geraldine Brett on 24 Oct 1853 in Ashtabula, Ohio. (CEN; IGI; LAN; CEM; WIL; DWR; VAC; NJ; AF)

Phoebe Northup Allen

Phoebe is not on the missionary lists; However, the Ancestral File says she was baptized in Fairview, Erie, PA. She was born 13 Sep 1802 in Oneonta, NY the daughter of Josiah Northup and Lucy Gunn. She married Clothier Beckwith Allen on 15 Mar 1821. One known child, Lucy Beckwith Allen was born in 1824. Phoebe died 29 Oct 1839. (AF: IGI)

Aseneth Baldwin

An Acenith Baldwin appears on the 1830 Census in Van Buren, Onondaga, NY. Aseneth, the convert, is wife of Blake Baldwin. Mrs. Blake Baldwin hosted missionary, Moses Martin, who preached in her home Aug/Nov 1834. Blake and Aseneth Baldwin moved to Kirtland. Mrs. Aseneth Baldwin and baby buried at Mt. Pisgah, Iowa. Samuel Winegar and Susannah Thomas had a daughter, Aseneth, born 1777. Descendants do not know who she married or what became of her. Could Aseneth Baldwin be Aseneth Winegar--sister of Stephen T. Winegar who was baptized? (PKO; BUR; VAC; WFR)

Blake Baldwin

Husband of Asenath Baldwin. On the 1830 census, there is a Blake Baldwin in Hanover, Chautauqua, NY. Blake was blessed in Kirtland in March, 1835 for work on the Kirtland Temple. On 28 Jan 1836, Blake met at the Kirtland temple with the Elder's quorum and received an anointing by Elders Quorum President, Alvah Beman. The Lord poured out his spirit and some spoke with tongues and prophesied. Again on 17 March 1836 when Blake was ordained an Elder there was an experience with speaking in tongues with others interpreting. The Kirtland Elder's Quorum Record 1836-1841 gives the following information: "Blake Baldwin. Resident of Kirtland about 1835-1838. Received blessing for working on temple 1835. Ordained elder 27 Mar 1836. Ordained seventy Jan 1837. Received anointing in Kirtland Temple 25 Jan 1837. Signed articles of Kirtland Safety Society 1837; was a shareholder in the Kirtland Safety Society." (Listed as N. B[lake] as a signer of Kirtland Safety Society. If Blake used the name of Nathan B. Baldwin it would be easy to confuse him with Nathan Bennett Baldwin who participated in the Early history of the Church in same locations. I really think they are two different people and someone merely attached an N. to Blake's name when they found an N. B. Baldwin in area.) Blake Baldwin bought land in Kirtland on 2 Jun 1837 ½ acre at \$500; and on 22 Mar 1837 ½ acre at \$150. He sold the last half acre on 25 Sep 1837 for only \$80. Is Blake a brother of Henry? (KEQ; PKO; VAC; HC; KLT)

Henry Baldwin

A Henry Baldwin, attorney, was present at opening of first court in 1803 in Erie County. Came from CT. A man of great ability and eminence. Henry became

a Judge of U.S. Supreme Court. This Henry was married to a daughter of Andrew Ellicott. Tax records of Washington twp, Erie, PA 1825 show Henry Baldwin, Esq. owning 524 acres of land. Tax records of Northeast township show a Henry Baldwin owning 400 acres valued at \$2400. In a history of Erie County, there is an Aaron Baldwin b. 1800 in New York who married Permlia Chamberland. They had ten children. Still living in 1884 when the book was written were: Henry, Edwin, Ansell, Eliza, Hiram, Ozro J., and Olive. Aaron came to Erie Co., PA where his sons had settled after the death of his wife in 1873. A Henry Baldwin married Amanda M. Risley 24 Dec 1835 at Portage, Ohio. On 24 Feb 1836, a Henry Baldwin was rejected in his effort to be ordained an Elder in Kirtland, Ohio. (KK XIX No.2; TAX, HEC, IGI; VAC)

Lovicy Campbell

Baptized at Sherman's Corners at the same time as Jedediah M. Grant and Debby DeWolf. A Calvin Campbell lives next to Hiram DeWolf in 1830 in Conneaut, Erie, PA. Jedediah's history indicates those baptized with him were "his friends." Jedediah was about 17 years old when baptized. (VAC; CEN)

Gideon Canfield

Gideon Canfield married Clarissa Pratt abt 1834 in Erie, Pa. Her father was Nehemiah Pratt; her mother, Elizabeth Roberts. A Berzilla Roberts had land transactions with Charles Vaughn in Elk Creek. Berzilla is on the 1850 Census of Elk Creek p. 353 age 60 with wife or daughter, Calsina, age 40; Wiley Center 17, Wesley Center 14; and Phineus Roberts age 6. Also of interest is the fact that in 1800 in Warren, New York next to Charles Vaughn is Thomas Roberts and Nytal (? or Rytal) Roberts. Gideon Canfield is on the 1840 Census of Elk Creek age 30-40 with a wife of 20-30 and two children under 5. On the same page is Anson B. Canfield--age 50-60--who is probably Gideon's father. Anson d. 10 Mar 1872 age 84y 9m; his wife, Philinda d. 14 Sep 1869 age 80 yrs. On 1820 census of Elk Creek, there is an Anson B. Campfield is living near the Winchesters and Wells who were baptized. In 1850, Philinda Canfield, age 62, is living in Elk Creek with son, Levi and his wife Betsy. They have children Adelia and G. L. (who could be named for Gideon) and Erastus Canfield, 36, who is probably another son of Philinda's. In 1850, there is a G. Canfield in New Philadelphia, Tuscaras, Ohio and in 1880, there is a Gideon Canfield in Pueblo, Colorado. (CEN; IGI; CEM; VAC)

Almira Carr

Almira was born 12 Mar 1811 in Rupert, Bennington, VT. Almira Harmon Carr is oldest daughter of Oliver N. Harmon, son of Nehemiah Harmon and Rhoda Sexton. Almira's mother is Sarah Harmon daughter of Martin Harmon and Tryphena Poole. Almira Harmon married Thomas Carr. Three children are listed on the Ancestral File: George Guies Carr b. 1833 in Girard, Erie, PA and died in Nauvoo in 1843; Sarah Naomi Carr b. 1835 in Girard and married Jesse Payton Holt and died in Spanish Fork, UT; and the third child, Amy Arvilla Carr b. 1838 in Kirtland and died 1838 in McDonough Co., Illinois. Almira, their mother also died 23 Aug 1838 in McDonough county, Illinois (which borders Hancock county); and Thomas, the father died in 1838 same place. Who raised Sarah, who was only three years old when she was orphaned is not known. Almira is a sister to others on baptismal list including: Emily Harmon, Orsey Harmon, Lucinda Harmon, and two who were too young to be baptized: Oliver Norton Harmon and Levi Nehemiah Harmon. Benjamin Carr of NY came to Erie county in 1816. I believe Benjamin is possibly a brother to Thomas. Thomas' parents are Benjamin Carr and Amy Collins. According to the Ancestral File, there is no brother, Benjamin, but information is quite sketchy. Siblings of Thomas Carr according to the Ancestral File are: Daniel, Josiah, Calvin, Lucy, Lydia, Nathan, and Henry C.--all born in Vermont (Ira, Rutland, VT for most of them). Nathan Carr is the husband of Molly (Polly) Harmon, daughter of Selah, who came to Erie County at the same time as Martin Harmon. Molly/Polly married second John Sawdey on this baptismal list. Nathan Carr lived next to Oliver Harmon in 1820 in Springfield, Erie, PA. Nathan Carr died in Springfield in 1833. In 1844, Albert Loomis md. Elizabeth Carr, daughter of Benjamin Carr of Conneaut, Erie, PA. Benjamin Carr is on 1840 and 1850 Census living in Conneaut, Erie, PA. In 1850, Benjamin is 57 b. VT; Hannah 53 b. NH; Liberty 17m b. PA; Julia 13f; Calvin 7m. Benjamin Carr died in Erie county on 16 Sep 1879 age 87y 5m 26 da; wife, Hannah d. 9 Jul 1877 79y 10m, 27 da. (Benjamin's son named Calvin and Thomas' brother named Calvin and the fact that Nathan and Molly also had a son named Calvin circumstantially ties this Benjamin to our family also.) (HEC; CEN; CHB; IGI; VAC; AF)

Cornelia Cattles

Cornelia baptized in Springfield at same time as Wheelers. Most of the others who are on that particular list are members of Randall Wheeler's family. Is there a connection here? The name prior to Cornelia and the name following her on the original baptismal list are Wheelers. There is a William T. Kattles couple (age 20-30) and two Battles (James and John) families in Springfield in 1830. (CEN; VAC)

Lovicy Clark

Solomon Clark, age 60-70 on 1830 Census, has a daughter age 15-20 that could be Lovicy. Solomon and Susan Clark had eleven children including a daughter Lovisa. Solomon was from CT and came to Erie Co in the 1820s. On the Springfield, PA census, Solomon Clark is between Samuel Wheeler and Henry Clark. In 1840, a Solomon Clark is in Quincy, Adams, IL. In 1884, the following children of Solomon and Susan were still alive: Henry 83; John W. 78 (Is this the nephew of other John W.'s will?); Lovisa 70--who married a Mr. Smith. Other known children are James W.; Thomas S.; Alanson B; Mary; Susan, Rachel L. I believe that Solomon will be related to Martin Harmon's brother-in-law, Rufus Clark, who married his sister, Zelpha. Solomon's son, John W. Clark, was a Reverend. John W. Clark md. 1. Mariah Wheeler and had 1 child, Anna M. who md Mr. Harper. John md. 2nd Ada Blakesly and had six children: Vernon, Edward, Esther, Clar, J. W. Jr., and Lwais. He married 3rd Dorcas Clark in 1845 and had: Dorcas, Adah, Velonia, Whitfield, Atlas, Clark, Willis, Dora, Susy, Marvin, and Lizzy. The will of a John W. Clark dated 18 Dec 1838 and registered 18 Feb 1839 in Elk Creek, Erie, PA mentions Olive Clark (no relationship expressed; nephew Abner Clark and nephew John W. Clark. Executors Samuel and William McClelland (whose surnames indicate a Harmon connection--Martin Harmon had a sister who married Sam McClelland(d)) Witnesses were James Blair, Alvin Francis, and Daniel Hatfield. Lovisa's brother, John W. was still alive in 1884--so perhaps he was "the nephew" mentioned. One of the earliest settlers of Elk Creek was Jabez Clark. There is a 79 year old "old Gent" b VT named Jabez living with Jabez Clark Jr. in 1850. Jabez Jr. was 47 b. NY and with his is a 22 year old female named Olive--is this the Olive mentioned in John W.'s will?--also Kingston 18, Eunice 8, and Levi 5. Cemetery records show Kingsley Clark d. 31 Jul 1858 26y, 10m, 11d; and Levi d. 8 Feb 1844 10y, 9m, 19 d; Henry H. d. 15 Aug 1844 10y, 10m, 25 d--children of Jabe and Olive Clark. A John Clark d. 2 Mar 1842 15 yrs. There is an Abner Clark in 1850 in Conneaut, Ashtabula, Ohio on the Census. pg. 328. (VAC; HEC; CEN; WIL; ECP)

Amy Clothier

Amy Clothier is the daughter of Asa Sweet and Martha Whitford. Amy Sweet was born 3 Aug 1791 in Herkimer, Herkimer, NY. She has the following siblings: Patience b. 1782; Asa b. 1785; Jesse b. 1786; William b. abt 1790 and Martha b. 17 Aug 1793. Amy Sweet married John Sagers in 1808 in Lorraine, Jefferson, NY. John and Amy had the following children: Minerva b. 4 Jun 1809; Maria b. 2 Jan 1810; Desdemonia b. 1812; William Henry

Harrison b. 3 May 1814; Amanda Melvina b. 5 May 1821. Except for the last child, Amy's children were born at LeRoy, Genesee, NY. Amanda was born in Hanover, Chautauqua, NY. Hanover is 60 miles from Elk Creek, Erie, PA. In 1821 or 1822, John Sagers and Amy Sweet were divorced. Amy left at least some of her children with John in Hanover, NY and moved to Buffalo where she married Ira Clothier and took on the responsibility of Clothier's four children. In 1820, Ira Clothier and his first wife had been neighbors of John and Amy. By 1830, John Sagers and Ira Clothier were neighbors again on the Elk Creek, Erie, PA census. Their married children were living near them also. Amy and Ira Clothier had the following children: Andrew Jackson Clothier b. 15 Jan 1823; Natran Iramy b. 15 May 1825; Sarah Clothier; Polly Ann Clothier b. 23 Apr 1829 at Elk Creek; Alzina M. born abt 1827. In Nauvoo, Alzina Clothier was baptized for her cousin Margaret Angel and her great Aunt Thankful Dibble. Ira Clothier had four children by first wife. (See Ira) In 1830, Amy and Ira had one son and 5 daughters at home. Amy and Ira are on the 1840 Census of Hancock, IL ages 40-50 with one son and two daughters at home. In Nauvoo, Amy did a lot of proxy baptisms for her deceased relatives. She was baptized for siblings: William Sweet, Jesse Sweet, and Patience Sweet Dolly. She was also baptized for grandparents: Thomas and Elsey (Alice) Whitford, a nephew, Smithy Cox, and a niece, Patty Gaylord. Iramy Clothier was baptized for Griffin Sweet and Grandmother Sweet (her grandparents). She is listed as a niece of the following: Caleb Sweet, Griffin Sweet, Isaac Whiteford and Green Whiteford. Andrew Clothier was baptized for his cousin, William Sweet. Amy and Andrew J.'s names appear as members of the Nauvoo 2nd ward in 1843. Amy and Ira received their endowments in Nauvoo on 31 Dec 1845. In Nauvoo, Amy's son, Andrew was a member of the Nauvoo Legion Band. Amy Clothier, her son, Andrew J. Clothier; son, Harrison Sagers; daughter, Alzina M. Easton, all signed the Scroll Petition to make the government aware of the outrageous conduct of the State of Missouri against the Saints. The Clothiers crossed Iowa in 1846. From the Journal of Hosea Stout and the Journal History of the Church for Sep 4-6, 1846, we know the Clothiers were in camp at Winter Quarters. On Jan 20, 1848, the Journal History lists the name of Ira Clothier as one of many who signed a petition for a Post Office to be established at the camp. This signature is the last time his name is found mentioned in church or civil records. Captain Egan left for the Valley April 18, 1849. In the Company, we find "Emma" or Amy Clothier, age 56, Jackson Clothier, age 26 and children. These children were probably N. I. and Polly Ann. Ira is not listed on any company rosters. I do not know where Ira died, but he probably died after Jan 20, 1848 and prior to April 18, 1849. Amy and her family arrived in Salt Lake Valley Aug 7, 1849. In 1850 Salt Lake County living with Jackson Clothier age 26 is a 60 year old

woman, name of Emma. Since the Crossing the Plains record lists Amy as Emma, I submit that the woman on the census who is the right age to be Amy is indeed, Amy. On 20 May 1851 Amy was rebaptized. Her son, N.I., was also rebaptized the same day. (Nauvoo Baptisms for the dead seem to indicate that Natram Iramy is a female. If the birth date given for rebaptism is correct--b. 15 May 1825 in Buffalo, NY; then this child shows up as a female on the 1830 Census also. (The Ancestral File shows Amy and Iramy the same person--not so.) Amy and her son, Jackson, purchased a large corner lot located on the North-East corner of Fifth West and Fourth South. This land was equally divided between them. At age of 65, on Feb 14, 1857, Amy sold property. On p. 107 of 15th ward rec for 23 Jan 1857, it says: "*Block teachers reported difficulty in Brother Jackson Clothier's family between his mother and his wife. They plan to go back and settle the problem tomorrow evening.*" On 30 Jan 1857, "*Block teacher Price reported above difficulty settled amicable, but there was another small one about debt.*" Andrew Jackson was married to Agnes Helen Duell (could this be Buell?). Amy was rebaptized again 9 Mar 1857--probably as a sign of her repentance over these difficulties. (In the early days, people were often rebaptized as a renewal of commitment and not because of any church court actions). Amy is listed as having a special talent of a spinner. Amy received her Patriarchal blessing 15 Apr 1854. In 1856, in Tooele City, Tooele County, UT living with William H. Sagers is Amy Clothier. On 6 Nov 1859, in Salt Lake 6th ward, Amy paid a tax of 15 cents for repair of the school house. She probably died before 10 Feb 1860 when Andrew Jackson sold her property with his signature. I think it says a lot for the characters of Ira Clothier and John Sagers that they could live as close neighbors and allow Amy to associate with children of both her families through the years. Both men joined the Church and suffered a lot of persecution and sacrifice for the sake of the gospel. They were a close-knit family and remained that way throughout the years. (NAV; NBD; NMR; NTE; CMN; HTW 8: PKO; PAT; CEN; NDB; AF; SLC 6th Ward Rec; SLC 15th Ward Rec; SAG; NJ)

Ira Clothier

Ira was born between 1790-1800 in Hancock, Massachusetts the son of Jesse Clothier 1760-1850, who is a son of John Clothier 1737-1777 and Eunice Squire md. 1757 of CT and Hancock, MA. John and Eunice had four sons: John, Jesse, Asa, Ithamar. Jesse Clothier applied for a pension in 1832, a resident of Girard, Erie, PA. He enlisted in the Revolutionary War service from Berkshire Co., Mass in 1776. Jesse's wife not known. He had three sons: Jonathan, Artemas K. and Ira. The Berkshire county, Mass 1790 census says there are four females in the family--so he most likely had sisters. Sons all

born in Hancock, Mass. (See Amy Clothier) Ira Clothier is on the 1830 Census Elk Creek age 30-40. Ira Clothier witnessed will of Asa Preston of Elk Creek on 21 Mar 1832. Asa's wife was Nancy. Asa Preston lived next to John Segars on census and very near Ira. (See Mary Preston) Amy and Ira Clothier had the following children: Andrew Jackson Clothier b. 15 Jan 1823; Natran Iramy b. 15 May 1825; Sarah Clothier; Polly Ann Clothier b. 23 Apr 1829 at Elk Creek; Alzina M. born abt 1827. Ira Clothier had four children by first wife. Two probable ones are Palova Clothier (also found as Paylona); Narcissa Clothier (who may be wife of Paylona). Ira Clothier and A.J. Clothier owned land in Missouri. In 1830, they had one son and 5 daughters at home. Amy and Ira are on the 1840 Census of Hancock, IL ages 40-50 with one son and two daughters at home. A daughter, Alzina M. Easton, is listed in the second ward of Nauvoo in 1843. Amy and Ira received their endowments in Nauvoo on 31 Dec 1845. I do not know where Ira died, but I believe it was crossing the plains. (CEN; VAC; DAR-Erie; NTE; MLO; MRP; NAV; NJ)

Narcissa Clothier

Possibly daughter of Ira Clothier and his first wife. 1830 Census has three daughters 15-20; two 10-15; and one 5-10. Narcissa would be one of the older daughters. Mother and spouse unknown. Another possibility is that Narcissa is wife of Paylona Clothier and it is possible that her maiden name is Vaughn. (VAC; CEN; SAG)

Palova Clothier

Also on some records as Paylona--a male. Is he a son of Ira Clothier and his first wife. There is also a Polly Ann Clothier in Nauvoo in same ward as Ira, Amy, Andrew, and Alzina in 1842. (VAC; CEN; SAG; NAV)

Elizabeth P. Cole

In the Albion settlement of Conneaut township are some Coles: Timothy Cole who d. 14 Jun 1852 age 67 and his wife, Betsy d. 23 Jun 1871 age 79. Is this our Elizabeth? I find no Coles in Elk Creek in 1830 and I do not find Timothy on the census. In Conneaut, I find Alpheus 40-50, Alworth 30-40, Andrew 30-40, Barnabas 40-50, and Sylvanus Cole 30-40 in 1830. A Wilson Cole came to Elk Creek about 1832 from Chautauqua county, NY. In Nauvoo, there is an Elizabeth Cole, age 68; b. Mass, living with Emma Smith Bideman. Is this our Elizabeth? (NAV; CEN; SEB; VAC; PEN; ECP)

Phidelia Coltrin/Colton

On the original baptism list according to the order of baptisms, Phidelia Coltrin was baptized at the same time as Charles, Nancy, Daniel, and Joel Vaun with only Marcus Matthews between Joel and Phidelia. According to Keystone Kuzzins Feb 1991, a Fidelia Colton married Ebenezer Matthews. No date given. There has to be more than one person by this name. Which one is our convert? An Eli Colton from Granby, CT came with William Paul and Eli settled in Elk Creek, Erie County in 1797--one of the first settlers of Erie, PA. He is a descendant of Col John Pynchon who, with the John Harmon family, settled Springfield, Massachusetts. 1820 Census: Wm Colton; John Colton in Springfield, Erie, PA. An Eli Colton (probably a son of first Eli) md. Fanny Kelly on 23 Oct 1847 at Erie, PA. He had a son George W. Colton. The interesting thing about Eli Colton is that in 1830, he was next door to Charles Vaun--who was also baptized. Then in 1840, instead of following the Saints--I find Eli Colton and John Vaughn in Bureau County, IL a couple pages apart. Coincidence?? The maiden name of Eli's wife, Elizabeth Deitz, may be significant as an Adam Deitz, 65, is living with Marshall Turner--another convert--in 1850. Elizabeth is possibly the daughter of Arnestes Deitz and sister of John who came to Elk Creek from Maryland in 1798-99. (John Deitz had a brother-in-law, George Haybarger, who came with him and settled in Mill Creek in 1810.) Buried in Hope Cemetery, Erie, PA: Eli Colton d. 14 Mar 1851 age 81 yrs; Elizabeth Deitz, his wife d. 13 Aug 1866 82 yrs; b. 28 Feb 1784; Eli Colton d. 9 Oct 1884 67 yrs; Ada E. daughter of E. and P. Colton d. 20 Feb 1858 7 yrs 35 da. I believe this Phidelia is the most likely candidate for our convert. Another possibility is Fidelia Colton/Coltrin daughter of Philander. In the Nauvoo 2nd ward is a Fidelia Colton, an A. Colton, Philander, and Polly M. Colton. On 28 Nov 1843, Philander, Fidelia, and Polly M. Colton are among the signers of the "Scroll Petition" to congress concerning the hardships occurred in Missouri. Fidelia Colton is on the 1856 Census of Provo, Utah, along with Andrew; a second Andrew; Ephriam; Harriet Jane. There is probably a connection to Eli Colton of Erie County, PA. (MRP; NAV; FBC; FFU; NAN; NDB; VAC; CEN; CEM; ECP)

Charles Cratern

During his mission as he traveled to Springfield, PA, Jared Carter healed a boy, Charles Cratern, of deafness while Cratern was giving the missionaries a ride in his oxen-drawn wagon. Cratern said he lived near Kingsville. (VAC; JCJ; HMB)

Theopoles Cross

The only Cross I find on 1830 Census of Springfield, Erie, PA. is Oliver Cross. Is he father of convert,

Theopoles? Oliver came to Erie in 1797 from Genesee Co., NY. In 1820, Oliver lived near Barnabas Cole and Cyrus Allen. Does Oliver have a son, William? William Cross md. Emily Allen, daughter of Ira Allen. (See Levi Allen) An "Old Man Cross" filed a petition for redress from the Missouri government. In 1850, a Theopolus Cross age 77, b. NH, was living with his 71-year old wife, Jemima in Livingston, Putnam, Michigan. (MRP HEC; IGI; CEN; VAC)

Henry Deighton

On the 1830 census, there is a Henry Dighton in Elk Creek near Winchesters, Martins, Wells, and Matthews. There is a Henry Deighton in Crawford County, PA in 1840. A Another Henry Dighton died 12 Jan 1887 in Erie County at age of 54--too young to be our convert, but possibly a son of him. (MLO; CEN; CEM; VAC; KK)

Polly Derby

There has been some question if this name was actually on the list. Polly was born 13 Apr 1813 to John Derby and Sarah Currier. She has one sister, Elvira. Both Polly and Elvira were born in Grafton county, NH. They were the only members of their family to join the Mormon church. Polly married Ephriam Mecham; Elvira married Moses Worthen Mecham--brothers of Joshua Mecham who married Lucina Harmon. In 1844, Polly is listed as a member of the Kirtland Branch along with Elam Mecham Jr., Elvira, Lucinda, and Albert. (See Elam Martin Hanchett) Ephriam Mecham and Polly Derby Mecham received their endowments in Nauvoo on 6 Jan 1846. According to the Endowment House Register, Polly was born 13 Aug 1814 in Hanover, Grafton, New Hampshire. Polly and Ephriam came to Utah in 1852. (See Joshua and Lucina Mecham) In Nauvoo, Polly Mecham was baptized for Jemima Derby --relationship granddaughter; for Elizabeth Derby--relationship niece. Ephriam Mecham was baptized for Nathaniel Derby --relationship--grandson and for Amasa Derby--relationship nephew; for Benjamin Huntingdon --relationship cousin. (MFR; NTR; NBD)

Derby DeWolf (Deborah or Debby)

Steven and "Diobery" (Deborah) Church DeWolf emigrated to Erie County in 1819. Is Diobery our Derby DeWolf? Stephen DeWolf is living in Conneaut twp. in 1830. Stephen and Diobery's known children are: John, Joseph, Hosea, William, and two daughters. Steven DeWolf is on the 1840 Census age 70-80. It appears from the census that his elderly wife is possibly living with (a son?) Erastus--he has a 60-70 year old female living with

his young family. Stephen died 15 Nov 1842; Deborah d. 4 Jan 1849 age 69. Hulda DeWolf married William Thompson who is on this baptismal list. William was born 1810--the right age to be Deborah and Stephen's son-in-law. (See William Thompson) Two more DeWolf girls married Tyler boys: Mary Alson DeWolf married Joseph C. Tyler on 10 May 1836 at Springfield, Erie, PA; Sally DeWolf married his brother, William Tyler on 2 Mar 1836 at same location. (See Tyler boys.) It is possible that at least two of these girls are daughters of Stephen and Deborah. A Cordelia DeWolf born 1832 in Springfield, Erie, PA married Jahaziel Sanford who was also baptized. Cordelia died in 1878. Their children were born in Wisconsin. (VAC; CEN; CEM; IGI; AF; PCJ)

There are lots of Jane Fullers and this is only a possibility. (HEC; IGI; CEN; VAC)

Brother J. DeWolf

The following DeWolf families are on the 1830 Census of Conneaut, Erie, PA: John, Joseph, Stephen. (See Derby DeWolf) Elders Edward Partridge and Isaac Morley lodged with Brother J. DeWolf in Jun 1835. Joseph and John both 20-30 in 1830 Conneaut, Erie, PA. Joseph has 2 children 5-10; John has 2 children 0-5. John is still in Springfield in 1850. John and Joseph are sons of Steven and Diobery. (VAC; CEN)

Robert W. Dimsey

Robert is on the 1830 Census in Fairview, Erie, PA. Age 20-30. Probably son of John Dimpsey next door age 50-60). John Dimpsey died at age 73; his wife, Jane, died 4 Oct 1860, at age 83. Robert W. Dimsey ordained a Priest by John F. Boynton on March 21, 1833, at organization of Elk Creek Branch and charged--along with Stephen Winchester, teacher, and John Sagers, deacon--*to watch over this church in the fear of the Lord*. A Robert Dempsey md. 28 Aug 1866 at Gallia, OH to Anna A. McClung. Perhaps a son of convert, Robert W. (EGJ; CEN; VAC; CEM; IGI)

Susannah Dimsey

Is Susannah wife of Robert W. Dimsey? A sister? (VAC)

Jane Fuller

Joshua Fuller of Conneaut, Erie, PA lives near many others who were baptized including Clark, DeWolf, Harmon, Simmons. Age 40-50 in 1830. A 70-80 yr. old woman is living with Joshua and his wife on census; also 5 children including a daughter age 15-20 who could be Jane. A Jane Fuller married Ephriam D. Hollister in Cuyahoga, OH in 1841.

Jedediah M. Grant

Jedediah Morgan Grant was born 21 Feb 1816 at Windsor, Broome, NY to Joshua Grant and Athalia Howard. The Grants settled near Naples in Ontario county, NY in 1816. As the twelve Grant children grew to adulthood, they participated in the family enterprise of shingle-making, and managed to gain the rudiments of an education at the lap of their mother and in the common schools of the district. Jeddy, as he was called learned to write competently and to express himself well. He grew rapidly to a lanky stature of over six feet. He had deep-set eyes and a square jaw to accentuate his long face. In his youth, Jedediah suffered a broken nose that healed at the bridge bent sharply to the left. Prior to 1833, when Jeddy was seventeen, the family moved again, this time to the area around Erie, Pennsylvania. Jedediah's sister, Theda, wrote of the "Mormonites" in this area: *In the winter of 1833, when I was twelve years of age, two Mormon missionaries came to my father's farm near Erie, Pennsylvania. They were Amasa Lyman and Orson Hyde. My father was deeply interested in this new religion and invited these missionaries to hold cottage meetings in our home. My mother lay sick with rheumatism and could hardly stand to have anyone touch her. I remember how tall Elder Lyman looked as he stood by the side of Mother's bed telling us of the gifts and blessings of the restored Gospel and that these blessings follow the believer, in this day, as they did in the days of the Savior. My mother asked why she could not be blessed as she had perfect faith that God could heal her. The elders placed their hands on her head and prayed for her recovery. Later that evening, my mother got up, dressed herself, went out of doors and climbed the stairs, which were on the outside of the house, and with my help, prepared a bed in which the elders slept that night.*" Lyman and Hyde, working in company with John F. Boynton and Evan M. Greene, taught and baptized the Grant family and many of their friends in and around Erie. The story of the healing of their mother had great appeal to their friends in Erie County. Jedediah's history states he was the first Grant to embrace the new religion, accepting baptism at the hands of Boynton and Greene at Sherman's Corners, Pennsylvania, along with two friends on March 2, 1833. However, the Ancestral file gives 1832 as baptismal dates of his parents. Theda Grant Reeves remembered that most of the rest of her family joined the church in Erie, being baptized by Elders Lyman and Hyde on March 21, 1833. That same year the family moved to Chagrin, Ohio, some five miles from Kirtland. Shortly after their arrival in Ohio, Jeddy's nineteen year old sister, Caroline, met and fell in love with the Prophet, Joseph Smith's brother, William. They married in Kirtland in the fall of 1833. William Smith preached much in Erie County, even speaking in tongues. When the Prophet put out a call for the organization of Zion's Camp, an army to march to western Missouri to deliver it from the

hostile Missouri gentiles, Jedediah, barely 18, eagerly volunteered. This small army failed to accomplish its supposed mission and many hardships and trials on their march caused the members to re-evaluate their commitment to the restoration of the gospel and its youthful prophet. Twenty years later, reflecting on the experience, Jedediah wrote: *In the year 1834, when Zion's Camp was moving from Kirtland to Missouri, one day I left camp and went out to hunt in the woods of Ohio, and strayed from the camp some 10 or 11 miles. The camp kept moving on all the time, and I entirely lost the track, and having no compass, I knew not towards what point I should travel. I kept traveling on till the after part of the day; I then concluded I would pray, but I could not get any impression where the camp was. However, I soon after received an impression from the Spirit, the same Spirit we had in Kirtland, and the same Spirit we enjoy in this place; and immediately after receiving the impression, I looked before me, and there was the camp moving on in regular order. I could see it just as clear as I did in the morning; there were the people, the wagons, and horses, all in their places as I left them in the fore part of the day, and I supposed they were not more than 80 rods off. But after turning for a moment, I again looked in the same direction, but all was gone. Still the Spirit told me to travel on in the same direction I had seen the camp. I did so, and after traveling some 8 or 10 miles, came up with them, and when they first came in sight, they looked just as I saw them in the vision.* After spending the better part of the season on the trek to Missouri and back, Jedediah spent the winter in Ohio. In February 1835, Jedediah was ordained a seventy and selected as one of the First Quorum of Seventy--with the responsibility to go forth and serve as a missionary, teaching the restored gospel. Elder Jedediah M. Grant, traveling alone, stopped in Erie County, at his brother's house in "Jarard" (Girard). He stayed for three days from about April 13, 1836, and then continued into New York "rejoicing." Jedediah left by boat to Buffalo, NY on 6 Jun 1836 on his third mission. In 1837 until October 1838, Jedediah went south into North Carolina teaching the gospel. The first elders to labor in Philadelphia were brothers, Jedediah and Joshua Grant, and Benjamin Winchester. In 1842, Jedediah was called to preside over Church in Philadelphia; set apart as one of the first seven presidents on Dec. 2, 1845, at age 29. Married 1. Carolyn Van Dyke 2. Rachel Ivans with whom he became father of Heber J. Grant who later became a Prophet in the Church of Jesus Christ of Latter-day Saints. Came to Utah in 1847. Became First Mayor of Salt Lake City in 1851. Sustained as 2nd Counselor to Brigham Young on Apr 7, 1854. A descendant of James Morgan of CT. Brother-in-law of Louisa Coltrin. Joshua Grant was blessed in Kirtland for working on the Temple. (PKO; MMH 50-(156); MMH 60 (474-G); MMH 200 (568-A); CC XXIV; NMR; CMN; HC 2:184

5:303, 369; MRP; OPH; NAV; COR; ENS Jul 1979 p. 48; ZC; PPM; VAC; JMG; MT)

Fanny Hall

I believe Fanny is Hannah Annis who married 1. Zenas Rogers 23 Aug 1781 in VT; and then married Asa Hall in 1816. Lived in Northeast township. She died 7 Dec 1839 and is buried in Northeast.

Elam Martin Hanchett

Although not named in Missionary journals, according to family records, Elam joined the Church early in Erie County along with several Meacham families. Elam was born in 1802 in New Haven, Addison, VT to Jonathan Hanchett and Diantha Harmon (daughter of Martin Harmon); Elam md. Sarah Meacham who was daughter of Elam Meacham and Mary Williams. Elam and Sarah had the following children: Elam Martin Jr., Diantha, Nathaniel Calonder, Aurilla, Samantha, Marinda, and Mary Rozetta. His daughter, Diantha, married a Gardner and moved to Utah. (See description of Erie county at beginning of this article.) In 1830, Elam Meacham Jr. and Sr; and Martin (same as Elam Martin) Hanchett were living in McKean township in Erie County. Moved to Nauvoo. Made boots for the Prophet Joseph who often hid in his home in Nauvoo. Jesse Perce Harmon, brother-in-law, stood guard near the chimney when Prophet was in home of Elam Martin Hanchett. His wife, Sarah, died 1840 probably in Nauvoo. Elam married Almeda Marble second. Elam died in 1844/45 in Missouri. On 19 Feb 1844, Elam Meacham Jr, Elvira, Polly, Lucinda, and Albert Meacham are all members of the Kirtland Branch. (See Polly Derby; Joshua Meacham; Lucina Meacham) Listed with them is Mary Hanchett. (AF; CEN; DHG; NJ)

Alpheus Harmon

Alpheus was introduced to the gospel in Erie county before going to Kirtland to be baptized in 1834 by Elisha Cheney--who later married Alpheus' widowed sister, Sarah. Alpheus was born 2 Jul 1798 at Rupert Bennington, Vermont to Martin Harmon and Tryphena Poole. He married in 1823 Hulda Dimeras Vaughn. Hulda is the daughter of Cathles (or Charles?) Vaughn and Elizabeth Morgan. In 1820 as Elfyas Arman is on census--near Charles Vaun. A large portion of the converts on this list are the family of Martin Harmon--immediate and extended. Siblings who were baptized: Sarah Harmon (not on list, but an ardent member and convert; Orilla; Jesse Perce; Lucina Meacham --an ardent member who gave her life for the gospel. The only ones of Alpheus siblings who were not baptized were Martin Norton who died in 1814 and Diantha Harmon Hanchett who died in 1838. Diantha's family joined

the Church (See Elam Martin Hanchett) and she and Martin were baptized vicariously in Nauvoo. Alpheus and Hulda are the parents of Caroline b. 27 May 1824; Edwin b. 7 Jun 1826; Elizabeth b. 8 Jun 1828; Ebenezer b. 1830; Henry Martin b. 19 Jun 1832; Alma b. 21 Oct 1834; Ammon b. 27 Jan 1837; Alpheus Amulek b. 14 Apr 1839; Hulda b. 2 Aug 1841; and possibly Dimeras Delila. Alpheus and family moved to the Kirtland and Portage, OH areas; then to Springfield, IL. About this time Alpheus' father, Martin Harmon, who remained in Erie county, sent the following letter to his children: *Now my dear children, I want you should see this and read it attentively, and remember it is the dying words of your aged Father to you, who never expects to speak or write to you again, but my love for you is as great as it ever was. I desire your welfare. You need not think that because we do not think alike, I am going to throw you away. No, we do not look alike and we shall not be separated for that as well as for the other. The same thing. But I want to be with you all, there or not. Lucina wrote to me the 3 June, last, that she expected you would all be together in the fall, so I write to you all in one letter, as I can write no more. I want all to see it and bear it in their minds and love me and answer as soon as you can, as time is short with us, Let us prepare to meet the Lord at His coming, for without Holiness no man can see His face in peace. Alpheus wrote to me to have me go with him to Illinois, but it appeared to me like throwing my life away to undertake such a journey, as it was not that I should have lived to get there. So do not think hard of me for not coming, for if I had got there, the climate is so different that my days would have been very short. So I must conclude my letter by subscribing my letter. Your affectionate father, Martin Harmon.* Martin died 20 Nov 1845 at age 86. Milton Backman's book, *Heaven's Resound*, says of the Saints: *When leaving Kirtland (due to persecution and much distress with mobs), most Saints went west in small groups, but one company of more than 500 (among whom was Jesse P. Harmon) traveled in one body and called themselves Kirtland Camp. Not all names of the members of Kirtland Camp are recorded. Alpheus was possibly among them. They were among the poorest of the poor and the purpose of Kirtland Camp was to go to Missouri to the New Zion. By the end of July 1838, the money was gone, and they were only 1/3 of the way to Missouri. Some of the men worked at a job constructing a major highway in order to obtain funds to go on. Many families left due to sickness or being unable to repair wagons. The group reached Springfield, Illinois on 8 September. Due to lack of funds, some participants were requested to leave the camp and secure employment in the area of Amboy, Illinois. On 15 Sep, fifteen or sixteen families departed and secured employment in the Springfield area. Joel Johnson remained and presided over this branch of the Church. I feel Alpheus was in this group because he and many other relatives settled in the*

Springfield, IL area in 1840--due to the poor health and subsequent death of Alpheus' sister, Lucina Mecham's husband, Joshua. Alpheus, Lucina, Jesse P., and other relatives are on the 1840 Census of Sangamon, Illinois. They moved to Nauvoo before 1842; then to Carthage, Illinois. Alpheus went on a mission. His companion was Henry Bigler and while Henry was in Fulton County, Illinois, he was joined by an elder from Nauvoo named Alpheus Harmon. Together they journeyed through Illinois into the northern part of Indiana and to the edge of Michigan. They then turned their course back toward Ohio, but not meeting any opportunity to preach and it growing pretty late in the season, Alpheus concluded to return home to Nauvoo. Henry Bigler said *Perhaps he felt discouraged*. The two elders shook hands and parted leaving their blessings on each other. Alpheus did not make it home, but froze to death between Carthage and Nauvoo in November 1842. His father outlived him by three years. Alpheus and Hulda's son, Ebenezer, served in Company C of the Mormon Battalion. He is also in history books as an early pioneer in California--where he stayed after his service to the battalion. His family lost track of him and he is believed to have died in the mining fields. (PKO; CTP; NAV; HC 5: 193-194; NDB; MHH; HR; CEN; PRO; CHB; HMB; HBJ)

Anna Barnes Harmon

Born 6 Mar 1798 in Ashford, Windham, MA; the daughter of Abijah Barnes and Abi Bradford. Anna's family came to Conneaut township, Erie, PA in 1818 from Cayuga county, NY. In 1830, Abijah is 60-70 and living next door to John and David Salisbury. Abijah died 20 May 1833 and Abi died 1 Jan 1833. They are buried in the Marsh cemetery also called Salisbury's Bridge in Erie county. Anna married Jesse Perce Harmon. She was baptized in Erie County by Orson Hyde on 29 May 1833 and the rest of her family were baptized in Kirtland. Jesse and Anna had the following children: Appleton, Ancil, Amos, and Sophronia. After being persecuted by mobs in Kirtland, Jesse and Anna stayed a while in Sangamon county, Illinois on their way to Nauvoo. They remained in Nauvoo until the month of September 1846 as Jesse was on the police force for the city; the march from Nauvoo to Winter Quarters was slow due to heavy rains. Anna and her daughter Sophronia were reduced to sickness. Anna died at Winter Quarters 16 Jan 1847 and Sophronia died on 26 of January at a time when the frost was so severe that the ground was frozen 3 feet deep. Anna was baptized in Nauvoo for her parents, Abijah and Abi Barnes; for Great-Grandfather and mother Osborn; for Ebenezer Mudge and Mercy Mudge--relationship Great Granddaughter; for Elizabeth Mudge - relationship niece; for Great Grandmother Tinner. (AF; AMH; CEM; CEN; ECP; NBD)

Elizabeth Harmon

I have not identified her for certain. Martin Harmon did have a younger sister named Elizabeth and if she came west and did not marry, perhaps she is Elizabeth Harmon. (VAC; IGI; AF)

Emily Harmon

Emily was born 16 Sep 1817 in Rupert, Bennington, Vermont to Oliver Harmon (son of Nehemiah and Rhoda Sexton Harmon) and Sarah Harmon (daughter of Martin and Tryphena Poole Harmon--Her parents were first cousins.) A history of Emily written by Lola Taylor Wells states: "On 5 Mar -- Elder John F. Boynton gave a stirring gospel exhortation in Elk Creek. Next day Emily Harmon, age 15, and another female were baptized. Before these Elders left on 22 Mar they baptized Oliver Harmon, (her father or cousin), Orsey Harmon (her brother), Lucinda Harmon (her sister), Orilla Harmon (an aunt) and Nehemiah Harmon (her uncle). Her mother was also baptized, but no date is known. Her mother received her endowments in Nauvoo in 1846. Emily was the first Harmon baptized according to this list. She was baptized by William H. H. Sagers, also a convert. Emily married Gideon Reuben Cooley when his first wife, Laura Snow died. Emily raised that family and had three children of her own by Reuben Cooley: Martha Jane; Osborn Benjamin; Myron Reuben. The family lived in McDonough County, IL. At the time of the martyrdom of the prophet, Joseph Smith, Emily was employed by the jailor's wife--this was three months prior to her son, Myron's birth. Family records indicate that Hulda Vaughn Harmon Bassett was living across the street from the Carthage jail. Was Emily staying with her? Gideon died in 1846 in McDonough Co, IL and was buried in the Friendship Baptist Church yard near their home. Emily then married her first cousin--Jesse Nehemiah Harmon--(son of Nehemiah and Orilla Harmon--who were also baptized). Jesse Nehemiah Harmon and Emily were married 8 Dec 1850 in McDonough Co. She had two more children: James Lorenzo and Levi Norton and then Jesse left her and took her team of fine horses. Because of this desertion, Emily lost her farm, but a kind neighbor bought it and gave it back to her. Sometime in the early days, Emily became disaffected with the Church and some say she joined the Josephites. Her family did not know about her early baptism and was always trying to get her to be baptized, but she never would. Emily came to Utah in 1866 with her son, Osborn. Her mother had died in Salt Lake City in 1859; her sister, Lucinda, the wife of Levi Jackman, and her brothers, Oliver and Levi had come to Utah prior to that time. Emily was in the 1870 census of Kanosh, Millard, UT. Emily's granddaughter, Ada, whom she never say, said, "I heard my Dad say all his life that his mother smoked

a corncob pipe." A neighbor of Emily's said: "Granny Harmon lived by the river with her two sons, James and Levi. Granny was a tall, square-built woman, but oh, what a lovely lady she was! We used to love to go to her house. She had a large dining room and a living room. They would move out the furniture and dance, and go home in the morning. Her two sons helped her with the housework as well as farmed. How we loved to visit! They would take us to see the ducks and the calves and the colts. One time when Granny was sick the boys brought her to our house for mother (Elizabeth Wells Newby) was a practical nurse. She soon got well and they took her home. One time she had a sore on the side of her foot, and my mother put light yeast dough on it and made it well. Granny was a faithful Latter-day Saint and always attended her meetings--especially stake conference. Grandpa (Samuel Wells) loved to visit Granny, too, talking of times gone by. He was deaf and would talk right out loud in church." Emily died 9 Nov 1895 at Joseph, Sevier, UT. (AF; VAC; CEN; EHCH)

Hulda Dimeras Vaughn Harmon

Hulda Dimeras Vaughn was born on 11 Feb 1808 at Elizabethtown, Leeds, Ontario, Canada. Her father is Charles Vaughn and her mother is Elizabeth Morgan. Huldah's grandmother is Damaris Vaughn. In 1807, there is a Charles Vaughn in Elizabethtown, Canada. There is also a family with two males: John and Joel and two females Hulda and Lucy. No ages are given on the Census. Perhaps our Huldah was named after the Huldah on the 1807 Census. John Vaughn was a Loyalist and the son of James Vaughn and Jane Wightman. His wife was Hulda Johns. I have not identified the parents of Charles Vaughn. No family is listed with him in 1807. Our Huldah Dimeras Vaughn was married on 1 Feb 1823 to Alpheus Harmon. Hulda was 15 years old and Alpheus 25. By 1830, they were living in Erie County, Pennsylvania. Also in Erie County in 1820-30-40 are Martin Harmon, Alpheus' father, and Charles and Elizabeth Vaughn, whom I believe to be Hulda's parents. (See Vaughns on this list) Hulda and Alpheus are the parents of 9 children: Caroline, Edwin, Elizabeth, Ebenezer, Henry Martin, Alma, Ammon, Alpheus Amulek, and Hulda. Possibly another daughter, Dimeras Delilah. Family records say that Alpheus and Hulda were baptized in 1834 in Kirtland, Ohio. After the tragic death of Alpheus, Hulda remarried in 1844 to Loren Elias Bassett, a widower with 3 small children. At age 12, Hulda's son, Henry Martin Harmon witnessed the martyrdom of the Prophet Joseph Smith. He later signed an affidavit that is in the Church Historian's office. I quote: *I, Henry M. Harmon aged 25, do solemnly declare and affirm, that on the 27th day of June 1844, I lived in Carthage, and was on the cupola of the court house in Carthage when the anti-mormon mob made their*

*appearance from the West. I came down from the cupola and arrived at the jail about the time the mob did. They were painted black and mostly wore the uniform of the Warsaw Company. I saw the mob rush onto the guards who were stationed at the jail, when the guard fired upon them and a scuffle ensued. Some of the mob then went into the jail and I heard the reports of the guns fired inside. Joseph Smith came to the window, and then went back, and in a few moments appeared again, and leaped from the window, when the mob fired upon him and he fell dead. The fifer of the Warsaw Company came running into the jail yard as Joseph fell dead, and brandishing his fife over Joseph triumphantly exclaimed, "You were the ruination of my father. I will have revenge, and struck him several times on the head with his pewter fife, and fled with the company toward Warsaw. I then went home and told my mother what had happened and returned in a few minutes and saw Joseph who was set up against the well curb, and was informed that Stigall the jailor had set him up there. Stigall appeared very much alarmed, his room in the lower part of the jail being fired into through the window, and his wife only just escaped being shot. I have examined many times where the ball lodged in the wall after being shot through the window. In company with my mother and step-father we moved that even 3 miles out of Carthage to our farm. My mother did not wish to go, but my step-father insisted. Next day with my brother, I returned to Carthage and found the town almost entirely vacated. In 1850, the Hulda and Loren Bassett were in Hancock, Illinois. Hulda had 5 children by Bassett: Loren Elias; David Edwin; Dimerus Delilah; Harriet Cordelia; and Thardeus. Hulda and Loren moved to Floyd County, Iowa; then went to Utah in 1863 in the Alvas H. Patterson Company. Loren became converted to the Mormon religion while traveling with a Mormon wagon train. The history of Providence, Utah, reads: *The early residents of Providence had no professional medical attention. Out of necessity, gentle, helpful, courageous women, without a lesson in nursing assumed the medical care of the community. They were women with families of their own, but with a natural talent for nursing and a sincere and tender devotion to the sick. These women were loved and trusted. The first of these nurses was "Grandma Bassett". She was remembered as being "one with a real good hand with the sick". Hulda Bassett and Elizabeth Bullock were sustained as doctors on 27 April 1868.* In 1870 and 1880, Loren and Hulda were living in Providence, Utah. Loren died sometime between 1880 and 1886. On 12 Oct 1886, Huldah died and the following obituary was printed in the Deseret News: *Deaths: Bassett--At Clarkston, Cache County, 12 Oct 1886 of paralysis: Huldah Bassett born Feb 11, 1808 at Quebec, Canada, baptized at Kirtland, Ohio in 1832, moved to Nauvoo in 1841 with her husband, Alpheus Harmon. He went on a mission and on his way home was froze to death, leaving her with nine small**

children. She was an eye witness to the martyrdom of Joseph and Hyrum, her home being then in Carthage. She afterwards married Lorin Bassett by whom she had four children. She arrived in Utah in 1863. She was the mother of 13 children, grandmother of 67 and great grandmother of 32. She was full of zeal for the Latter-day work. (CEN: CHB; PCJ; WIL; DN; AF; IGI;)

Jesse P. Harmon

Jesse's history tells of his conversion in Erie County. Jesse P. Harmon was born 11 Aug 1795 at Rupert, Bennington, Vermont to Martin Harmon and Tryphena Poole. Jesse is a brother of Alpheus Harmon; Sarah, Orilla, and Lucina Harmon (Mecham). He is on 1820 and 1830 Census of Erie County and 1840 of Sangamon Co., IL. Jesse fought in the War of 1812. He married Anna Barnes. The missionary journal of his son, Appleton, was quoted near the beginning of this article concerning their conversion to the gospel. Anna joined the Church in 1833 in Erie County and in 1837 the family moved to Conneaut, Ashtabula, Ohio, where Jesse was baptized on 28 Apr 1838 by Elder Elijah Cheney (who would later marry his sister),. Jesse P. Harmon signed the Kirtland Camp Constitution; a member of Zion's Camp; and the Nauvoo Legion. He left Ashtabula County, Ohio for Caldwell County, Missouri on 4 Nov 1838--to go to Zion--and got as far as Springfield, Sangamon, Illinois on Dec 12 and there settled as the Saints were being driven out of Missouri at the time. He arrived in Nauvoo on 4 Oct 1840 and was then ordained a Priest. On 2 Apr 1842 he was elected Major of the Second Battalion, 4th Regiment; 2nd Cohort of the Nauvoo Legion. On the 6 Apr 1842, Jesse was ordained an Elder by Lyman Wight. He was elected Colonel of the above regiment of the Nauvoo Legion on 15 Sep 1844. In Oct 1844, he was ordained a Seventy and was in the Eleventh quorum; presided as Senior President of said quorum. Had command of the police in Nauvoo while destroying the printing press that published the paper called the Nauvoo Expositor, which was declared a nuisance by the city council. He was taken with a writ of arrest at the same time the Prophet Joseph was taken to Carthage. They were allowed to give bail until the next term of court. Then the prophet was taken with another writ and placed in jail at Carthage where he was martyred. Jesse had charge of the finishing work on the temple at Nauvoo--was door keeper of the Carpenter shop. On 16 Dec 1845, Jesse and his wife, Anna, and two children, Appleton M. and Sophrona all received their endowments in the Nauvoo Temple. Another son, Amos W. received his endowments on 3 Feb 1846. Left Nauvoo in September 1846 and went to Winter Quarters where in January 1847, his wife and daughter died from exposure. In 1848, Jesse came to Utah and was elected first Alderman in Salt Lake City--which office he held until 1861. Was called on a mission to settle Southern Utah from 1861 to 1866;

then he settled in Holden, Willard, Utah. Jesse Perce Harmon died 24 Dec 1877 at the age of 82. He was the father of Appleton Milo Harmon; Sophronia Melinda; Amos Washington; Ansil Perce--all born in Erie County. His son, Appleton M. Harmon, helped build the odometer that measured the miles traveled across the plains. William Clayton says in his journal on May 11, 1847: "*Brother Appleton Harmon is working on the machinery for the wagon to tell the distance we travel and expects to have it in operation tomorrow, which will save me the trouble of counting, as I have done during the last four days.*" His daughter, Sophronia, married Heber C. Kimball in Nauvoo. Sophronia died along with her mother from exposure at Winter Quarters. (JPH; NAN; ZC: PKO: CEN; AF; WCJ; AMH; NTR)

Lucinda Harmon

Born 16 Mar 1822, to Oliver and Sarah Harmon (Sarah is daughter of Martin Harmon and Tryphena Poole). Baptized with siblings, Almira Carr, Emily Harmon, Orsey Harmon. The Oliver baptized is her father. Lucinda would have been a young girl when baptized. Lucinda married Levi Jackman and had a family. Lucinda Jackman is a member of Nauvoo 3rd ward in 1843. Lucinda received her endowments in the Nauvoo Temple on 28 Jan 1846. Levi Jackman was a member of the high council of Missouri Stake. Listed as a Mormon Land Owner in Missouri. Levi Jackman's mother was Elizabeth Carr. Does that make him a relative of Lucinda? (See Almira Carr) Lucinda died 25 Apr 1894, in Salem, UT. Pictures of Lucinda and Levi Jackman are in the National DUP museum in Salt Lake City. (NAV; NLM; AF; VAC; DUP; NJ; NTR)

Nehemiah Harmon

Nehemiah was born 10 Dec 1781, the son of Nehemiah and Rhoda Sexton Harmon. He married Orilla (Aurilla) Harmon, his first cousin--the daughter of Martin--his father's brother. Both Nehemiah and his wife were baptized. They went to Kirtland, Missouri, and Nauvoo. He helped build the Kirtland and Nauvoo Temples. Went to Nauvoo in 1841 from Wolf Grove Branch. Listed in the Wolf Grove branch are Nehemiah and Aurelia Harmon, and Andrew Moore, an elder. Nehemiah and Aurilla are in Nauvoo 4th Ward with Sarah and Rhode. Their children were: Jesse Nehemiah (who married Emily Harmon--a convert on this list) and Lorenzo Frazier who was born in Elk Creek in 1828 and died in Joseph, Sevier, UT in 1906. Lorenzo married Rosina Theresa Brown and Harriet Frances Brown. Nehemiah was baptized in Nauvoo for his parents, Nehemiah and Rhoda. Nehemiah and his wife, listed as Aurelia, received their endowments on 7 Feb 1846. Oliver Harmon, who was baptized, is

his brother. (PKO; HC 3:253; NAV; COR; NMR; VAC; AF; NJ; NTR)

Oliver Harmon

Oliver was born 6 Apr 1786, to Nehemiah Harmon and Rhoda Sexton. He is also known on some records as Oliver Norton Harmon. Oliver and his brother, Nehemiah, both married sisters--first cousins--daughters of Martin Harmon. Sarah Harmon was Oliver's wife. Oliver and Sarah's whole family became active and involved in the drama of early Church history. Oliver and Sarah were about 47 when baptized. Their children who were baptized were: Almira Carr, Emily Harmon, Orsey Harmon, Lucinda Harmon. Their other children were too young. This family was well acquainted with grief. Two children died prior to their baptisms: Myron in 1829 and Orson as a 3 month old baby in 1815. In 1836, a 12 year old daughter, Naomi, died; in 1842, a son, Orsey, froze to death on his mission. Oliver, himself died in Nauvoo in Nauvoo. In 1847, another son, Levi Nehemiah, died soon after his arrival in Utah. Sarah lived until 1859 and died in Utah. Truly this family paid a heavy price for the gospel. They lived next door to Sarah's brother, Alpheus, in Erie County in 1830 and Sangamon Co., IL in 1840. They were also in Nauvoo 4th ward together. Oliver and Sarah's son, Orsey, accompanied his Uncle Alpheus on a and they died in the same snowstorm as they were returning home. Oliver and Sarah's son, Oliver Norton Harmon Jr., received his endowments the same day as his mother in Nauvoo on 28 Jan 1846 as did his sister, Lucinda. Oliver Norton Harmon Jr. was a private in Company E of the Mormon Battalion. In Nauvoo, Sarah was baptized for Sarah Grainger; relationship--granddaughter. (PKO; NAV; NLM; CEN; NDB; NBD; VAC; AF; HMB; EFR; NTR)

Orilla/Aurelia Harmon

Born 1791 to Martin and Tryphena Poole Harmon. Married her first cousin, Nehemiah Harmon, son of Nehemiah and Rhoda Sexton. Baptized in Nauvoo for her sister, Diantha Hanchett and for her Grandmother, Abigail Harmon, for Rebecca Harmon; relationship--mother-in-law; Esther Burlingham; relationship--niece. Esther is a sister of Martin. Orilla and Nehemiah had 14 children. On 28 Nov 1843, she signed the Scroll petition to the government concerning the outrageous treatment of the Saints in Missouri. In conjunction with her husband she received her endowments in Nauvoo on 7 Feb 1846. She died 1858 in Kingston Mines, Illinois. (PKO; NAV; COR; VAC; MRP; BAP; NBD; NTR)

Orsey Harmon

Born 8 Jul 1819, son of Oliver Norton Harmon and Sarah Harmon. In Nauvoo, we find his name listed two ways, Orsa and Asa. It is the same person. Orsa Harmon was baptized for his brother, Myron Harmon, who died in the War of 1812.

Accompanied his Uncle Alpheus Harmon on a mission. A cousin, Appleton Milo Harmon, recorded this in his journal concerning the deaths of his Uncle Alpheus and cousin, Orsey Harmon: *"It appears that my cousin, Orsa, had fallen first, being of a tender constitution, the howling blast had overcome him as the snow was falling fast and the wind blew. My Uncle Alpheus had left his nephew and traveled some 12 or 14 miles toward Carthage, when being without chart or compass, as the snow fell so thick and fast that no landscape or mark on roads was visible; lost and bewildered, overcome with fatigue, hunger, and cold, he fell asleep lying on his face, where he was found some 5 or 6 days after, frozen stiff; leaving a widow and seven small children to mourn the loss. The news of this reached me about Christmas."* He is buried in the Nauvoo Cemetery under the name, Asa Harmon. (NAV; NLM; CTP; NDB; VAC; AMH; HC)

Lucy Harper

Lucy's maiden name is Haynes. She is the daughter of Sanford and Hannah Gould Haynes of CT. Her mother died in Westfield NY before 1818. Her father came to Erie to be with other children. Other children are: James H. Haynes b. 4 Aug 1804 in Dutchess Co., NY md. Elizabeth Bently in 1825 in N. E. twp in Erie Co, PA; Mrs. Rachel Bentley, Mrs. Sophia Webb; Rebecca Ingersoll; Hiram, Huron (Is Huron a name or a location?) and Samuel Haynes. James Haynes is on the 1830 Census in North-East twp. A man age 50-60 (probably Sanford Haynes) is living with a 20-30 year old couple (James and Elizabeth) and two boys 15-20 (Hyrum, Samuel?) and 2 girls under 5. Lucy's brother, Hiram Haynes is probably the same person who married Betsy Vaun in Elk Creek. Betsy may be a daughter or relative of Charles Vaughn who was baptized. (VAC; HEC; CEN)

Joseph Hart

Brother Hart hosted Elders Carter, Stoddard, and Lyon at Springfield in Apr and May 1832. Joseph Hart is in Springfield next to Benjamin Pond in 1830. Benjamin (Pond/Bond) md. Philinda Harmon, daughter of Selah. Selah is brother of Martin and Nehemiah Harmon. Harts also married into the Harmon family. A Joseph Hart is in Trumbull Co., OH 1840. A Joseph Hart is mentioned in Highland Grove Branch in Iowa in 1848. Marvin Hart, son of Joseph and Clarissa Hart died 12 Apr 1851 at Savannah, MO of inflammation of the stomach. IGI shows a Sarah Tryphena Hart b. 27 Feb 1856 in

Wright, Missouri to Isaac Leonard Hart and Tryphena Pool. Many Harts are buried in same cemetery as Martin Harmon in Girard, Erie, PA. (VAC; CEN; PHP; IGI; CEM).

Alvin Hartshorn

Born 1813 in NY to Joseph and Geminah Hartshorn. Siblings are: Keziah who md. John Quincy of this list; Horatio who md. Elizabeth Polly Quincy; and Clarissa who md. Nathaniel Tyler. (See John Quincy and Clarissa Tyler. In 1840, Alvin moved to Fallowfield, Crawford, Pennsylvania. In 1850-70, he is in Adams Co., IL. Alvin married Phebe Ann Holembeck, daughter of Hannah Quincy Holembeck who is a sister of John Quincy, Alvin's brother-in-law. (See Hannah Holembeck) (VAC; AF; JQ; CEN)

Brother Hartshorn

Joseph Hartshorn is on the 1820 Census of Springfield, Erie, PA. Missionaries visited Brother Hartshorn in 1835. The 1830 Census Erie Co., PA shows the following: Horatio Hartshorn, Joseph Hartshorn, Oran Hartshorn, all on same page in Springfield. Mormon Land Ownership in Hartshorn and wife, Fanny in Missouri. Joseph Hartshorn md. Frances Walker 27 Dec 1842 at Nauvoo. In 1843, Joseph and Fanny were residents of the Nauvoo 3rd ward. Joseph marched in Zion's Camp. Joseph and Fanny Hartshorn signed the Scroll Petition at Nauvoo on 28 Nov 1843. James L. Bradley, author of *Zion's Camp 1834; Prelude to the Civil War*, indicates that Joseph Hartshorn died outside the membership of the LDS Church in Pennsylvania. I do not know who Oran is, but Horatio is a son of Joseph. Joseph's children include: Alvin, Keziah, (md. John Quincy), Horatio, William and Clarissa who md. Nathaniel Tyler. (See John Quincy, Clarissa Tyler). Levi Hancock's journal, talking of Isaac Morley's farm near Kirtland, Ohio, said: *Held a meeting at a Brother Hartshorn's. He was a friend, but his wife was an enemy. His son found much fault. We held a meeting and found the people more tender. We went from neighborhood to neighborhood preaching. We were treated very well through the land all round about.* Joseph Hartshorn was baptized in Nauvoo for Ebenezer and Mary Hartshorn--relationship Son; and for Abigail Conick--relationship-brother. Fanny Hartshorn was baptized for David Culberson--relationship- daughter; for Kelly Prichet--relationship- niece. (Joseph--PKO; NMR; CMN; MRP; VAC; LHJ; NJ; ZC; NBD)

Amos Hodges

Brother Hodges, a native of the county, preached with missionaries Boynton and Coltrin and baptized seven in Erie County in December 1832. Again on

16 Feb 1833, Amos Hodge and Wm. F. Cahoon visited missionaries John F. Boynton and Evan M. Greene who preached at the home of Mr. Matthews at Elk Creek and baptized Benjamin and Eunice Wells. Living in Nauvoo second ward were A. C. Hodges, E. C. Hodges, Stephen, Lucy and Luzette. In Kent county, Michigan in 1850, there is a family headed by Amos Hodges, 45 b. NY. His wife is Mary; children are: George, Mary E., Franklin A., Emma L., Amelia L., Julia A. and John A. (VAC; PCJ; NJ; CEN)

Hannah Holembeck

Born 1793 in NY to Benjamin Quincy and Sally Hammond. Sister of John Quincy. Md. Henry Clark Hollembeck. Henry is son of Abram Clark Hollembeck and Lovina Lord from Crawford Co., PA. One of her daughters, Phebe Ann Holembeck md. Alvin Hartshorn--another convert. Hannah and Henry are the parents of 11 children; namely, Anna Marie; Asa Hammond; Benjamin Q.; Sally Harriet; Lovinia Lord; Nancy Phebe; Phebe Ann; Abram Clark; Henry Clark; John William; and Robert George. Hannah died 4 Sep 1866, in Adams, IL. There is probably a connection to Lovina Lord on this list. Hannah's husband, Henry Clark Hollembeck's mother is Lovina Lord, daughter of Joseph. They also named a daughter Lovina Lord. IGI says a Hannah Hollenbeck married Philo Luce 24 Apr 1841, in Trumbull, OH. (VAC; HEC; MLO; AF; IGI)

Sophia Houghton

Houghton is a surname seen on early church records in Missouri, Nauvoo, and Utah. I have not been able to connect Sophia. Deaths in Erie county include: Luke Houghton 1775-1860; Mary, his wife 1778-1853; Allie, their daughter 1806-1881; and John Houghton d. 6 Jan 1855 67y 4m; Samuel T. Houghton d. 1 Dec 1881, 91y 11mo 22da; and William O. d. 21 Dec 1889 12 y 2m 15 da. Luke and Mary are on the 1850 Census in Conneaut with a large family. Luke is 76 and Mary 73. Some of their married children and grandchildren are with them. An Osman (Ornan, Omon) Houghton marched in Zion's Camp as did his wife, Aurelia. They were recruited from Michigan. Osman was a signer of Missouri petitions. He was born 1 Oct 1806, at Vermont. He married Mary Curtis. Is Sophia a sister? Listed as land owners in Missouri are James, Ornan, Osmon, Eli, and Deborah Houghton. Eli and Deborah are in Nauvoo 3rd ward. Deborah was baptized in Nauvoo for her parents, Bartholomew and Rebecca Dwinel and sisters Phebe and Rebecca. Eli was baptized for Polly Houghton; relationship--son. Houghtons buried at Nauvoo include Aurelia (1819-1845), Emaline, Daniel, Deborah (1798-1844), Juliana, Emily, and

Nancy. On the 1850 Census of Nauvoo, four Houghton children are living with Andrew Timmons. They are: Melissa 16; George W. 13; David 10; and Sarah 6. (VAC; CEM; PKO; NDB; MLO; CEN; NJ; NBD)

Asa Jeffers

There is an Asa Jeffers in Wayne county, Indiana in 1840. Asa Jeffers was excommunicated in Erie Co., on 11 Dec 1833. No date is given of his baptism.

Seth Johnson

Mentioned in Jared Carter's journal as living in Pomfret, Chautauqua, New York. Carter said they had baptized 10 here. Seth is the son of Ezekiel Johnson and Julia Hills. He was born 14 Feb 1805 at Royalton, Windsor, Vt.; married Sophia Stone in 1824 and died in Kirtland, Ohio in 1835. Several of his family members were among the ten baptized; including his mother and brother Joel who were baptized 1 Jun 1831; sisters Delcena and Mary Ellen were baptized 19 Mar 1832 another sister, Almera was baptized in 1833. This sister married Joseph Smith Jr. in 1843. Two of his sisters married Almon W. Babbitt.

Clarissa Joles

Clarissa might be the daughter of James and Nancy Joles. A Clarissa Joles married Munson Lamb 21 Dec 1854 in Lenawee, MI. In Somerset, Hillsdale, MI in 1850, Clarissa is the daughter of Thomas and Mary Joles. She is 10 years old at that time. If it is the same Clarissa Joles who married in 1854 at age 14 (not impossible at that time)--then it is NOT the Clarissa who was baptized in Erie County. However, Thomas Joles could have been in Erie county and had a sister/mother/aunt by the name of Clarissa for whom his daughter is named. There is a Robert Joules on 1830 Census in Elk Creek, Erie, PA living near the Segars, Clothiers, and Turners who were baptized. Robert and wife are 20-30 and have one child under 5--a son. His will is dated 6 Feb 1865. He named wife, Lydia; and one child--George Washington Joles. Other children are mentioned, but not named which could suggest that this is a second marriage. Clarissa is on the list as being baptized at a separate time than James and Nancy--who could also be her parents. It is appears from the 1850 Census that many of the Joles family went to Michigan instead of following the Saints. (See James and Nancy) It is possible that Clarissa is a daughter of Damaris Vaughn who md. first Joles (or Jewell) and married second, William Francis. Damaris' will proves that she is a daughter of Charles Vaughn whom we find living with her in 1850. (See Charles Vaun; Hulda Dimeras Vaughn Harmon) In 1820,

living next door to Charles Vaughn is a Sylvester Jewell. In 1850, there is a Sylvester Joles (age 37) at Ransom, Hillsdale, MI. The Jewell and Jole name seems to be entwined and is spelled each way in various records. It is unlikely that the Sylvester Jewell in Erie County in 1820 is the husband of Damaris Francis; however, living with him is a young couple 16-25. Damaris would have been about 22 in 1820. Sylvester could be Damaris' father-in-law. There are five children under 10 on the census--at least some of which could be Damaris' children--and also be some of the Joles baptized in 1833--even Clarissa. Further research needs to be done to verify that Damaris is sister of Hulda Vaughn who md. Alpheus Harmon. It is believed that the Vaughns who were baptized are of this family. A Truman Vaughn in Ohio named a daughter Clarissa. (VAC; IGI; CEN; WIL; PEN; AF)

James Joles

James Joles is on the 1850 Census of Orleans, Ionia, MI age 47--with wife, Nancy and children--some of whom were born in PA. James and Nancy have the following children with them in 1850: Hiram H. 19; Eli 15; Almira 12; Albert 9; Alfred 9; Charles 6; Julia A. 1/12. This James is too old to be a son of Damaris Vaughn Joles. However the names of his children are very common names in the Vaughn family; and Eli suggests a connection to Eli Colton who was a neighbor of Charles Vaughn. The son named Hiram H. could be named for Hiram Haynes who married Betsy Vaun in Elk Creek. (see Lucy Harper). James Joles was born in NY. His occupation is farmer and he has \$200 in real estate. A James Joles owned land in Missouri. James and Nancy would have been a young couple when baptized--He would have been abt 30; she 26. However, not too young to have a daughter old enough for baptism, so it is possible that Clarissa is their daughter. In 1850 in Mercer Co, PA, I found a Gardner Vaughn age 42 whose wife is Almira. Living with his family is a Morris Jewel. There is also a Gardner Jole on Census index for earlier census'. Just another clue in a possible connection. (VAC; MLO; PEN; CEN)

Nancy Joles

According to the 1850 Census of Orleans, Ionia, MI, Nancy was 44 and born in NY. This would make her born about 1806 (IF this is the same Nancy.) Probably the wife of James as they were baptized together and if it is the same couple in MI in 1850, they are husband and wife. The names of her children (see James) indicate a Vaughn connection. (VAC; PEN; CEN; AF)

Louisa Lord

The 1830 Census Erie Co, PA for Springfield and for Fairview has entries for a Louisa Lord in both locations. (See Hannah Holembeck) There is a Lovina Lord, born 9 Nov 1766--daughter of Joseph. Lovina married Abram Clark Hollembeak. She died 6 Nov 1842, and is buried in Crawford Co., PA. Louisa Lord is a family name in the Hollembeak/Quincy families according to one descendant. A Louisa Lord, formerly of Erie County, bore a son in Mantorville, Minnesota in 1867. (VAC: JQF: CEN: HEC)

Lydia Low

Lydia Low is wife of Isaac Low who was in Girard, Erie, PA in 1850. Isaac is age 73-- Shoemaker; Lydia 64 b. Mass--also had a daughter, Lydia, 38 b. NY and a son, John, 24 b. PA. Either Mother or Daughter could be the convert. Her baptismal date and place are not given in the missionary journals. There is a land transaction of Lydia Low in Erie County in 1867. Early settlers (1822) of Erie County in Lowville -Venango township were Samuel Low and his brother-in-law, Dr. Wright, both from Genesee county, NY. A Lydia Low and an Eliza Wright were baptized--any connection to these men? (VAC; LAN; KK; ECP)

Horace Martin

There is a William Martin in Elk Creek next door to Henry Dighton on the 1830 Census of Erie County. He has sons old enough to be Horace and Moses. Horace is on the 1840 Census of Springfield. He and his wife are 20-30 and they have two young daughters. (VAC; CEN)

Moses Martin

Moses was born 1 Jun 1812, in New Lisbon, Grafton, NH. Susan Eastman Black says his father is also named Moses Martin. The convert's father, Moses Martin, is probably the Moses who bought and sold some property in 1824 in Erie County. There is also a possibility his father's name could be William. There is a possible connection to the Harmon family that was baptized in Erie County also--Martin Harmon's mother was Sarah Martin. This Harmon family moved together in close circles for many generations, so close attention is paid to others of same surnames. The 1820 Census of Conneaut, Erie, Pennsylvania lists Moses Martin or Morton. The 1830 Census of Conneaut, Erie, Pennsylvania also has a David Martin. A conference of the Church in Elk Creek, on December 11, 1833, found Moses Martin to "be under condemnation" because he had "been negligent in his duty as an elder." He promised to do better and was forgiven. Moses Martin was warned that if he failed to "humble himself before God," he would fall from the

Church and fight against it. Marched in Zion's Camp. While on sentry duty with Zion's camp, Moses fell asleep. Joseph Smith discovered him, took his sword, and left him asleep. He was courtmartialed the next night, but forgiven. After returning from Zion's Camp, Moses Martin went on a mission near his home. He labored in the area of Pierpoint, Ohio and Girard, Pennsylvania from Aug 23 to Nov 23, 1834. In Erie County, he preached at the homes of John Sagers, Mrs. Blake (Asenath) Baldwin, Mr. Turner, and Mr. Thompson but he made no mention of baptisms. Moses was a resident of Kirtland prior to 1835. On March 8, 1835, Moses Martin was ordained a seventy, blessed for his work on the Kirtland Temple and warned: *If thou are not purified, thou wilt not be able to execute thy commission. Thou wilt fall into the hands of enemies who will take thy life; thou must begin to make a complete reformation in thyself.* Member of First Quorum of Seventy 1835. Received anointing in Kirtland Temple on 30 Jan 1836. Moses testified in an Elder's Quorum trial on 11 Mar 1836 in Kirtland. Served mission to NY 1837. Moved to Caldwell Co., MO by 1838. Expelled by mobs and on 6 Mar 1840 filed the following petition at Montrose, Lee Co, Iowa: Moses swore that he lived in Caldwell Co, Missouri 1 Nov 1837 until April 1839, when he was driven from the state by Governor Boggs's exterminating orders; that when he came to Missouri he bought forty acres of congress land and received a duplicate for a deed--that he built a house and made improvements on the land--that in the month of Oct 1838 Capt Bogart of Ray Co., with a mob of about 60 men fell on the south of Caldwell Co and burned some houses and took some of the citizens prisoners. From this time the citizens of that County were forced to move their families into Far West, or near there, in hopes of protection for their wives and little ones from the civil authority of the state. All in vain, for it was one scene of plunder. Some time in Nov, an armed force of four or five thousand encamped within a short distance south of Far West under the command of General Lucas Clark Atchison and others. They posted their guards about the town then commenced breaking open houses and plundering the inhabitants. Moses made his escape through the guard and went home. He swears he saw soldiers living in their homes, tear down the fence around corn fields and take corn without leave--then left the fence down for the cattle to destroy the remainder. He said the soldiers killed cattle and hogs which belonged to the citizens of that place without remuneration; that he also saw them take a wagon and harness from his father's door when forbidden to do so. Captain Bogart's company, or a part of it, came to his house and took two rifles which were never returned. Moses said, *"The mob, or militia, as they called themselves, frequently visited my house in search of me--sometimes in the night with pistols cocked in their hand--examined every bed in the house in search of me and I was obliged to leave my family and all that I had and*

seek an asylum in a land of strangers through the winter; then I returned to my family and was obliged to sell my possessions and give up my duplicate to enable me to get my family out of the state--for I was forced to do so by Governor Boggs' exterminating orders which caused me to lose much by being forced from my land. Improvements and other damages which I sustained by being forced away, I estimate at five hundred dollars for which I want redress." There is a MAJOR clue here to Moses Martin's parentage. He mentioned "his father's house." Who is his father? I find a redress petition filed by a William Martin in Missouri. A William Martin is living next door to Henry Dighton in 1830 in Elk Creek, Erie County, PA. William is 50-60; his wife 40-50. They have two sons--ages 15-20 and 20-30 and a daughter 15-20. It is possible that Horace and Moses could be those two sons. There is a Moses Martin the right age in Lee County, Iowa in 1840 to be this convert. He was 20-30 with a wife the same age and an infant daughter. Was the convert married prior to his marriage to Julia in 1846? Moses Martin signed the minutes of a special conference in Philadelphia, on October 31, 1842, as its president. In Nashville, Iowa Branch 19 Oct 1843: Matthew More Jr. married Adalaide Martin, daughter of Moses Martin. (This is a different Moses than our Erie County convert who was not even married until 1846). The convert, Moses, moved to Nauvoo and was endowed in Dec 1845. Moses Martin md. Julia Priscilla Smith, daughter of Asahel Smith; uncle of the Prophet Joseph Smith. A Moses Martin is a resident of Salt Lake City, UT by 1851--but this is NOT the convert. He is from Scotland. The convert, Moses, is living in Pilot Hill, El Dorado County, California in 1850. His age is given as 36 (a couple years off, but his wife and children's names verify that he is our convert.) His wife is Julia and children are Priscilla, Rosella, Joseph N., and Hiram. Moses and Julia are operating a Hotel in California for miners. Later in his life, Moses Martin left the Church and became a leading spiritualist in San Bernadino, California. The Zion's Camp Roll of 1864 names Moses Martin as an apostate. Further information on the two Moses Martins is found in *Our Pioneer Heritage* published by the Daughters of the Utah Pioneers. See Volume 4 pg. 483 for the convert's information. It verifies that his birthdate is 1 Jun 1812 and his father is Moses Martin, Sr. As a young boy, the family moved to Pennsylvania where he grew to manhood. It tells that in 1857, he and his wife purchased ten acres in San Bernadino, CA where they resided until the death of Moses on 5 May 1900. He is the father of eight children. The other Moses Martin, from Scotland, is mentioned in Volume 18 of above mentioned series. He was born in 1824 in Scotland the son of Peter G. and Mary Bell Martin. He married Isabella and arrived in Salt Lake in 1856. He moved to Toole, UT until 1890 and then went to Little Basin, Cassia, Idaho. He is also the father of eight children. This Moses Martin died of Bright's Disease on 26 Mar 1893 at

Taylorsville, UT. (ZCT; MAP; HC; ZCD; OPD; MMH; HC; KEQ; PKO; MRP; PHB; MMJ; CEN; SEB; NTR; OPH4; OPH18)

Abigail Matthews

Born abt 1794 in CT., wife of David Matthews who was b. abt 1783 in NH. In 1830, David Matthews living next door to Franklin Wells and Otis Wells (sons of Samuel Wells) in Elk Creek township. David was 40-50 and Abigail 30-40. They had seven children--one daughter and six boys at home. A woman age 50-60 was living with them. Evan M. Greene and John F. Boynton preached in the house of Mr. Matthews in Elk Creek and baptized Stephen Winchester, Nancy Winchester, Benjamin Winchester, Polly Waldo, and Wm. H. Sagers. Again on Feb 17, the Elders preached at Mr. Matthews and baptized Benjamin and Eunice Wells. According to one source the Wells were strong Baptists in the community. Perhaps this group was part of the Baptist congregation. Abigail and David's son, Abner T. Matthews, married Lucretia and had children--one son, Marcus C. (named after Abner's brother) was born Jan 1839 and died 11 Sep 1840. (See Marcus Matthews). There are probably other children in Abner and Lucretia's family. David E. Matthews married Ruth Battles, dau of Nathaniel W. & S. Battles. (Nathaniel is on 1830 Census in Conneaut township age 30-40) Ruth d. 25 Jul 1854 33y,8m,11da. David d. 4 Oct 1858. George W. Matthews married Mary who was born abt 1828. They had child, Nancy A. b. abt 1849. There is also an Ebenezer Matthews on the 1850 Census who is 49; born in Canada--he had a son named G. W. His wife is Fidelia. Children: G. W. (George W.), H. H., M. D. all males. Cemetery records show Eli, son of Ebenezer and Fidelia Matthews d. 28 Jan 1842 2m, 2d. Perry B., son of Ebenezer & Fidelia d. 11 Mar 1850 2m, 15da. (Since this family is found in most records with initials only, it indicates a possible Quaker connection. David was also on the 1840 census of Elk Creek. The 1850 Census of Elk Creek, Erie Co. lists David Matthews 67; "an old Gent born NH;" wife Abigail 56 b. CT; G.W. 23 m.; Mary 22 f; and N.A. 1 m.--probably a married son and family. David's will dated 1 Apr 1851 at Elk Creek. Names wife, Abigail; children: Abner T., Albert, David E., Polly, Jonathan, George W., Jonathan A., and Marcus. (VAC; HEC; CEM; CEN; WIL)

Marcus Matthews

Son of David and Abigail. Marcus was born about 1812. (See Abigail) He is buried in the Hope Cemetery in Erie County with the following tombstone inscription: *"In Memory of Marcus Matthews who died 21 Oct 1836 age 24 years."* This is probably the Marcus baptized. A second

Marcus Matthews was born to A.T. (Abner T.)--a brother of the first Marcus--and Lucretia Matthews and died 11 Sep 1840 1 yr, 9 mo. A third Marcus Matthews b. 1846; d. 1904. His wife was Lenore and had a son, Arthur W. All buried in same cemetery. There were also other Matthews buried there. (VAC; CEM)

Andrew McAdams

On the 1830 Census of Springfield, Erie, PA, I find: Andrew McAdams and William McAdams--Same page of Census as Randall Wheeler. Baptized in same group as Wheelers. They will probably prove to be related. One record reads this name as Andrew M.C. Adams. There are also lots of Adams in Erie County. I believe since I found the exact name of Andrew McAdams in 1830 and living near other converts, that I can feel safe in saying the Andrew baptized is Andrew McAdams. In 1840, Andrew McAdams is in Springfield age 70-80; his wife is 60-70. With them is a 15-20 year old male and a 30-40 year old female. (VAC; PCJ; CEN)

Joshua Mecham

Born 23 Feb 1802 in Canaan, Crafton, NH to Joshua Mecham and Permelia Chapman. Siblings were: Samuel, Permelia, Edward, Moses Worthen, Elizabeth, Ephraim, Caleb, Lewis. The family moved from New Hampshire to New York, and then on south to Mercer and Erie counties in PA. They arrived about 1827. Joshua married Lucina Harmon daughter of Martin Harmon and Tryphena Poole in 1835. She is sister of many on this baptismal list. Joshua and Lucina are parents of Daniel, Lorenzo Dow, and Elizabeth Lucina. Joshua took sick and died when a probable member of Zion's Camp (See Alpheus Harmon) near Sangamon county, Illinois. His widow, Lucina is on the 1840 Census in Sangamon county with two children. Lucina lived next to her brother Jesse and near Stephen, Lewis, and Joseph Mecham--relatives of her husband. Joseph Mecham was baptized in Nauvoo for John Lord--relationship Grandson. Lucina died 5 Oct 1845 leaving her children orphans. Joshua's siblings married Erie county people including Ball, Derby, and Wells families. (MFR; CAB; AF; CEN; NBD)

Justus Morse

Justus was born 27 Mar 1809 at Chester, Hampshire, Massachusetts the son of Stephen Morse and Mabel Adkins Riley. He had a half-sister, Sally, who married Horace Church. Around 1832, Justus married Elizabeth "Betsy" Towne, who was five years his senior. Morse and probably Betsy joined the Mormon Church at Elk Creek in Feb 1833. In May 1834, he served as a member of Zion's Camp

during which he contracted cholera. After the disbanding of the camp, Morse stayed in Missouri. In the fall of 1838-1839, Justus and Betsy went to McDonough county, Illinois then to Ramus. He was a member of the Nauvoo legion. Betsy died in 1846 and Justus married a Mrs. Canfield, a widow with three children. He later married Nancy Pratt and Eleanor Earl, Almira Chochran, and probably others. Morse stayed one winter in Salt Lake and then went to San Bernardino, California to colonize. In 1869, Morse joined the RLDS Church. Justus Morse died Oct 1887 in Iowa. (RIG)

James Parshal

A James Parshal was born about 1776. He md. Hanna Knapp or Sawyer. They had a son William Knapp Parshall born 25 Aug 1802 at Phelps, Ontario, NY. William K. Parshall received his endowments at Nauvoo on 6 Feb 1846. William K. came to Utah and died there in 1869. It is highly possible that his father is the Erie County Convert; however, I have seen no concrete evidence that they were ever in Erie County. ANOTHER POSSIBILITY IS FOUND IN A CRAWFORD Co, PA GENEALOGY, I FIND THE FOLLOWING THAT MAY REFER TO THE PARSHAL FAMILY THAT WAS BAPTIZED: TITUSVILLE OIL FAMILIES: PARSHALL. SAMUEL⁶; SAMUEL⁵; JAMES⁴; ISRAEL³; ISRAEL²; JAMES¹. SAMUEL WAS BORN 6 JUL 1781 AT LONG ISLAND, NEW YORK; MARRIED 22 APR 1806 AT POLAND, OH TO ELIZABETH GOUCHER, DAUGHTER OF HENRY. SAMUEL MOVED TO TRUMBULL Co., OH PRIOR TO 1806; WAS IN ELLSWORTH, TRUMBULL, OH IN 1820; AND THAT SAME YEAR RELOCATED IN ERIE Co., PA. CHILDREN: HENRY; JOHN MUNNELL; RHODA ANN; ELIZA; SAMUEL; NANCY; GEORGE; JEANETTE; AND JAMES. THIS JAMES TOO YOUNG TO BE BAPTIZED AS HE WAS BORN 19 SEP 1827. AT THE DEATH OF SAMUEL, SHERIFF SOLD SAMUEL'S PROPERTY TO JAMES AND TO RICHARD BROWN IN 1854 TO SATISFY A JUDGMENT AGAINST HIS ESTATE OBTAINED BY WILLIAM PARSHALL TO THE USE OF JAMES PARSHALL. IT IS POSSIBLE THAT WILLIAM IS AN UNCLE OF THE YOUNGSTER, JAMES, AND WAS LOOKING AFTER HIM WHEN HIS FATHER DIED. THERE IS A JAMES HARSHALL ON THE 1820 CENSUS OF CONNEAUT, ERIE, PA. THE NAMES HARSHALL AND PARSHAL COULD EASILY BE MISTAKEN FOR ONE ANOTHER. (VAC; CRA; PCJ)

JOHN PARSHAL

ONE OF THESE PARSHALS MAY BE A DOCTOR AS THERE WAS A DR. PARCHALL IN ERIE Co. PA. WHO MARRIED SARAH RIGHTOR. A JOHN PARCELL CROSSED THE PLAINS IN THE 17TH COMPANY WITH CAPTAIN ISAAC BULLOCK IN 1852. (VAC; CRA; JH; HEC)

MARGARET PARSHAL

NO INFORMATION. (VAC)

SALLY PARSHAL

COULD BE THE SARAH RIGHTOR WHO MARRIED JOHN PARSHAL. SALLY IS A NICKNAME COMMONLY USED AS A NICKNAME FOR SARAH. COULD ALSO BE A NICKNAME FOR SOPHIA WHO MARRIED WILLIAM PARSHALL. (SEE BELOW.) (VAC)

WILLIAM PARSHAL

A WILLIAM KNAPP PARSHAL, SON OF JAMES PARSHAL AND HANNAH KNAPP (OR SAWYER), WAS BORN IN PHELPS, NY AND DIED IN MANTI, UT. MARRIED RHODA GIFFORD. THERE WAS A WILLIAM PARSHALL AND WIFE, A.M. IN MISSOURI AS LAND OWNERS AND BOTH SIGNED THE SCROLL PETITION OUTLINING THE GOVERNMENT'S OUTRAGEOUS BEHAVIOR TO THE SAINTS. PATRIARCHAL BLESSING GIVEN ON 4 DEC 1853 GIVES BIRTH AS 25 AUG 1802. SOPHIA STOWELL B. 21 JUL 1821 MD. A WILLIAM PARSHALL. SHE D. 1845. SHE IS SISTER TO LAURA STOWELL WHO MD. W. W. PHELPS. SOPHIA PARSHAL DIED 29 SEP 1845 AND IS BURIED AT NAUVOO. WILLIAM K. PARSHALL RECEIVED HIS ENDOWMENTS IN NAUVOO ON 6 FEB 1846. A WILLIAM PARTIAL CROSSED THE PLAINS IN 1847 IN GEORGE A. SMITH AND AMASA M. LYMAN'S COMPANY. A WILLIAM PEARSELL ARRIVED IN GSL (GREAT SALT LAKE) ON 1 OCT 1862 IN CAPT. JOSEPH HORNE'S OXCART COMPANY. IN 1860 THERE IS A WM K. PARSHAL AGE 50 B. NY; WIFE MARTHA AGE 45 LIVING IN MANTI, SANPETE, UT. HIS OCCUPATION IS A HOUSE CARPENTER. THIS COULD BE THE SAME WILLIAM AS THE ONE RECEIVING A PATRIARCHAL BLESSING IN 1853 WITH A SECOND WIFE. (CTP; MMH; FFU; HC; NDB; AF; NTR)

JOEL PARSON

PROBABLY A HARMON RELATIVE AS THE HARMONS AND PARSONS INTERMARRIED A GREAT DEAL. THERE IS A JOEL PARSONS IN LEE COUNTY, VIRGINIA IN 1840. IN 1850, JOEL C. PARSONS IS LIVING IN WAPELLO, LOUISA, IOWA. HE IS 34 AND BORN IN PA; HIS WIFE, CAROLINE IS 28. CHILDREN ARE: MARY A., ABRAHAM, BENJAMIN F., AND CAROLINE--ALL BORN IN IOWA. (VAC; CEN)

SILAS POOLER

MENTIONED IN JOURNAL OF SAMUEL H. SMITH AS LIVING IN SAYBROOK, OHIO. THE ANCESTRAL FILE HAS SILAS POOLER BORN ABOUT 1810 OF MENTOR, OHIO; MARRIED AMANDA NOTEMAN AND WITH ONE

DAUGHTER, CHARLOTTE POOLER BORN 1838. NO BAPTISMAL DATES GIVEN. IS THERE A CONNECTION TO TRYPHENA POOLE, WIFE OF MARTIN HARMON? MARTIN LATER MARRIED HANNAH BRADDISH. HANNAH HAD A SON, ARTEMUS BRADISH WHO MARRIED LUCY POOLER. THE OLD BRADDISH HOME IS JUST NORTH OF ALBION BORO LIMITS ON THE PINE TREE FARM. (AF; AN; CEM; BRAD)

MARY PRESTON

DAUGHTER OF ASA PRESTON OF ELK CREEK WHOSE WILL WAS DATED 21 MAR 1832. ASA'S WILL NAMES HIS WIFE, NANCY; SON FRANCIS L. PRESTON (MENTIONS LAND ADJOINING DANIEL WINCHESTER); SONS, FORSTER, CHARLES AND JEPHTAH F. PRESTON AND DAUGHTERS: SARAH, ANNA, PARTHENA, AND MARY. EXECUTOR: NANCY PRESTON, SHEPHERD BEALS; WITNESSES IRA CLOTHIER, SHEPHERD BEALS, JACOB KAUFFMAN. ASA PRESTON IS LISTED ON 1830 CENSUS BETWEEN JOHN SAGERS AND JOHN'S SON-IN-LAW DANIEL HOWARD. THERE ARE NO OTHER PRESTONS IN 1830 IN ELK CREEK. NEAR DANIEL WINCHESTER ARE COON AND TAYLOR FAMILIES. MARY'S MOTHER, NANCY IS ON THE 1840 CENSUS OF ELK CREEK AS A WIDOW AGE 70-80. TWO DAUGHTERS (AGE 30-40 AND 20-30) ARE WITH HER AS WELL AS A BOY AGE 0-5. LIVING NEAR NANCY IS TYLER PRESTON AGE 20-30 AND LEWIS PRESTON AGE 20-30 WITH YOUNG FAMILIES. MARY IS PROBABLY LIVING WITH HER MOTHER. (VAC; WIL; CEN)

MALINDA PRIEST

A JOEL PRIEST IS LIVING IN SPRINGFIELD IN 1830. AGE 40-50; WIFE (OR DAUGHTER) AGE 20-30; 4 CHILDREN--ONE A DAUGHTER OLD ENOUGH TO BE BAPTIZED. MALINDA COULD BE EITHER WIFE OR DAUGHTER OF JOEL. (VAC; CEN)

JOHN QUINCY

BORN 24 AUG 1800 IN NEW YORK--SON OF BENJAMIN QUINCY AND SALLIE/SARAH HAMMOND. MARRIED KEZIAH HARTSHORN, DAUGHTER OF JOSEPH HARTSHORN AT SPRINGFIELD, ERIE, PA. KEZIAH'S BROTHER, ALVIN HARTSHORN, ALSO ON BAPTISMAL LIST. JOHN QUINCY IS A BROTHER OF HANNAH QUINCY HOLEMBECK ON THIS LIST. JOHN QUINCY IS ON THE 1830 CENSUS. CHILDREN OF JOHN AND KEZIAH: LUCINDA; CLARISSA; JOSEPH H.; HORATIO HARVEY; FRANCES; WILLIAM HENRY; AND ACCORDING TO 1850 CENSUS--POSSIBLY ALONZO AND HARMON/HARRISON. JOHN QUINCY FAMILY SETTLED IN RICHFIELD, ADAMS, ILLINOIS AND DID NOT STAY WITH THE CHURCH. (VAC; QFR; CEN; KK; VAC)

BROTHER READ

(IN SPRINGFIELD, ERIE, PA, THERE IS A JOHN REED AND A DANIEL REED ON THE 1830 CENSUS. JOHN REED SHOWS UP LATER IN CHURCH RECORDS IN NAUVOO, ETC.) THERE IS AN AMOS REED IN ERIE COUNTY. NAUVOO 2ND WARD HAS JOHN READ, LYDIA, AND REBECCA IN 1843. AMOS REED'S WIFE, JANE, AND DAUGHTER EUNICE ARE BURIED IN ERIE COUNTY. REEDS BURIED IN NAUVOO INCLUDE MARY READ; MARY CURTIS REED; NAHUM CALVIN REED; TRIPHENA REED; WILLIAM REED; AND JOSEPH REID. A JOHN REED MARRIED SUSAN SECRIST AND HAD THE FOLLOWING CHILDREN: MARTIN V. REED B. ABT 1836. HARRIET REED B. ABT 1838, MARIAH REED B. ABT 1840, AND SAMUEL REED B. 1843. THEY WERE LIVING IN TOMSTOWN, FRANKLIN, PA AND MEMBERS IN GOOD STANDING OF THE UNION BRANCH. (NDB; CEN; NAV; NJ; VAC)

SHADRACK ROUNDY

SHADRACK ROUNDY WAS BORN 1 JAN 1789 IN ROCKINGHAM, VERMONT TO URIAH ROUNDY AND LUCRETIA NEEDHAM. SHADRACK WAS BAPTIZED ON 23 JAN 1831. HE MARRIED BETSY, LYDIA, MARY, AND ROXENA QUIMBY. ORSON HYDE MENTIONS VISITING SHADRACK ROUNDY'S SISTER, BY THE NAME OF BAIRD. HE HAD TWO SISTERS WHO MARRIED BAIRDS. HANNAH MARRIED SILAS BAIRD AND NAOMI MARRIED JOHN BAIRD. A BROTHER, DANIEL MARRIED RUTH BAIRD. (AF; OHJ; IGI) URIAH ROUNDY, HIS BROTHER, IS IN POTTAWATTAMIE COUNTY, IOWA IN 1850 WITH A FAMILY. HE IS 55; HIS WIFE, ... IS 40. THIS IS PROBABLY A SECOND MARRIAGE AS THERE IS A BIG GAP IN THE CHILDREN'S AGES AND THE OLDEST SON IS 25--WHICH WOULD MAKE HER A VERY YOUNG MOTHER. CHILDREN NAMED ARE: WASHINGTON, ACEL, ZEBEDEE, EMMA, MARTHA. URIAH ROUNDY MARRIED ALSO POLLY LYON. URIAH LATER BECAME A MEMBER OF THE REORGANIZED CHURCH AND WAS AT GALLAND'S GROVE, IOWA WHERE HE IS MENTIONED IN THE RLDS BRANCH RECORDS. URIAH'S WIFE, RENA DIED AT GALLAND'S GROVE, SHELBY, IOWA ON 2 NOV 1880. SHADRACK ROUNDY DIED IN SALT LAKE CITY IN 1872. (RLDS; VAC; CEN; AF)

CLOA RUDD

BORN CHLOE HILLS ON 14 MAR 1759, AT GOSHEN, LITCHFIELD, CT. I ORIGINALLY THOUGHT SHE WAS THE DAUGHTER OF BILLIOUS HILLS. HOWEVER, A DESCENDANT OF THAT CHLOE SENT ME EVIDENCE THAT SHE IS NOT CHLOE RUDD. THERE IS A HUMPHREY A. HILLS IN CONNEAUT TOWNSHIP. HE WAS ELECTED COMMISSIONER 1847-1850. IS HE A BROTHER OF CHLOE? OUR CHLOE WAS MARRIED SEP 1778, IN BENNINGTON, VT TO JOHN RUDD--SON

OF JOSEPH RUDD AND SARAH MOSELY. CHILDREN : JOHN JR.; LOIS; CYPHIAN; AMANDA; SEANTHE; PHEBE; ANSON; TRYPHOSA; ERASTUS; ROSANNA. A JOHN RUDD JR. AND A JOHN RUDD, SR. WERE ON THE LIST OF EARLY SETTLERS OF SPRINGFIELD TOWNSHIP. THE SON CAME IN 1802 AND HIS FATHER ARRIVED TWO YEARS LATER. A HISTORY OF THE COUNTY STATES: "*JOHN RUDD MOVED TO ERIE Co., PA IN AUG 1805 FROM OTSEGO, NY WITH A LARGE FAMILY. HIS SON, JOHN, HAVING PRECEDED HIM SEVERAL YEARS AND COMMENCED A DISTILLERY. HE TOOK UP 350 ACRES OF LAND ALONG THE LAKE FRONT ON THE MORAVIAN TRACT. JOHN RUDD SR. D. 1830 AGED 82. HIS WIDOW AND HER CHILDREN BECOMING INFATUATED WITH THE MORMON CAUSE ABT THE YEAR 1839 JOINED THE SECT AND WENT WEST. THUS ENDED ONE OF ERIE'S PIONEER FAMILIES.*" IN 1823, JOHN RUDD SR. PAID TAXES ON TRACT B 150 ACRES; A HORSE; AND 3 COWS IN SPRINGFIELD. OTHERS OF HIS FAMILY WHO ALSO PAID TAXES IN 1823 IN SPRINGFIELD WERE: CYPRIAN, JOHN JR., ANSON, ERASTUS, AND DAVID RUDD. A JOHN RUDD OF SPRINGFIELD, ERIE COUNTY, PENNSYLVANIA (THIS WOULD BE JOHN JR.) SIGNED THE MINUTES OF A CONFERENCE ATTESTING TO JOSEPH SMITH'S INNOCENCE OF ZION'S CAMP CHARGES. THE CONFERENCE WAS ASSEMBLED IN KIRTLAND, AUGUST 23, 1834. JOHN RUDD ALSO PAID FIFTY CENTS TO THE PROPHET IN KIRTLAND IN AN HOUR OF NEED, FOR WHICH THE PROPHET WAS VERY GRATEFUL. JOHN RUDD IS PROBABLY THE BROTHER RUDD THE MISSIONARIES REFER TO IN THE EARLIEST DAYS OF THEIR MISSION. THE OBITUARY OF CHLOE RUDD WAS IN EARLY CHURCH VITAL RECORDS, UTAH GENEALOGICAL MAGAZINE VOL XXVII JANUARY 1936. SHE DIED AT INDEPENDENCE, CUYAHOGA Co., OHIO ON 9 AUG 1836. AGED 78 YEARS AND 8 MONTHS. "*SHE HAD BEEN A MEMBER OF THE CHURCH OF LATTER-DAY SAINTS MORE THAN THREE YEARS. SHE HAS GONE DOWN TO THE GRAVE IN A GOOD OLD AGE LIKE A SHOCK OF CORN FULLY RIPE.*" CENSUS 1830 FINDS THE FOLLOWING RUDD'S IN ERIE COUNTY: EPHRIAM AGE 70-80; HANSON RUDD AGE 40-50; JOHN RUDD SR. 50-60; (EVEN THOUGH IT SAYS SR.--IT WOULD HAVE BEEN JR. BECAUSE JOHN SR. WAS 82; JOHN JR. WOULD HAVE BEEN 51--AND JOHN JR. PROBABLY NAMED A SON JOHN ALSO.), CYPRIAN RUDD, AND ERASTUS RUDD. ERASTUS RUDD BLESSED IN KIRTLAND FOR WORKING ON TEMPLE. ERASTUS WAS A MEMBER OF ZION'S CAMP. ERASTUS RUDD IS A SON-IN-LAW OF RANDALL AND EXPERIENCE ALDEN WHEELER WHO ARE ON THIS LIST. HE MARRIED THEIR DAUGHTER, EXPERIENCE. THEY HAD 15 CHILDREN WITH 4 SETS OF TWINS PLUS CHILDREN FROM HER PREVIOUS MARRIAGE! ON THE ZION CAMP MARCH, ERASTUS RUDD FELL VICTIM TO CHOLERA AND WAS BURIED NEAR LIBERTY IN CLAY Co., MISSOURI WITH OTHER CHOLERA VICTIMS. EXPERIENCE WAS LEFT A WIDOW WITH A LARGE FAMILY, AND ON 22 MAR 1835, IN KIRTLAND, OHIO, SHE MARRIED A FAMILY FRIEND, JOSEPH HANCOCK. BY HIM SHE HAD ANOTHER DAUGHTER, AMY

EXPERIENCE. ERASTUS AND EXPERIENCE'S OLDEST SON, ERASTUS HARPER RUDD, WAS IN FARMINGTON, DAVIS, UT IN 1860, AND LISTS OCCUPATION AS CABINET MAKER. ERASTUS HARPER RUDD OWNED LAND IN MISSOURI AND WAS DRIVEN OUT. HE, HIS WIFE, AND CHILDREN SIGNED THE SCROLL PETITION FOR REDRESS. TWO OF ERASTUS' BROTHERS, JOHN RANDALL RUDD AND AMANDER FRANKLIN RUDD REMAINED IN IOWA AND BECAME ACTIVE MEMBERS OF THE REORGANIZED CHURCH AND MOVED TO DOW CITY, IOWA. BROTHERS OSRO WHEELER RUDD AND ORLANDO FRANCISCO RUDD STAYED FOR A SHORT TIME IN CLAY COUNTY, MO; THEY BOTH PARTICIPATED IN THE MEXICAN WAR; THEN ORLANDO WENT TO CALIFORNIA AND WORKED IN GOLD MINES THE REST OF HIS LIFE--NEVER BEING MARRIED; OSRO RETURNED TO CLAY CO, MO AFTER THE WAR. LORENZO DOW RUDD WENT WEST WITH THE PIONEERS AND SETTLED IN OGDEN, UT. HIS SISTER, FANNY SPENCER SETTLED IN PLACERVILLE, CA. ERASTUS' MOTHER, EXPERIENCE WHEELER HOBART RUDD HANCOCK WEAKENED FROM THE TRIALS AND HARDSHIPS INCIDENT TO PIONEER LIFE, TOOK SICK AND DIED NEAR PROVO 28 OCT 1851. (VAC; HEC; CTP; HC; PKO; LIM; MRP; CEN; AF; EHR)_

FANNY MARIAH RUDD

BORN 9 FEB 1819 IN SPRINGFIELD, ERIE, PA; DAUGHTER OF ERASTUS AND EXPERIENCE WHEELER RUDD--GRANDDAUGHTER OF CHLOE RUDD. ALSO GRANDDAUGHTER OF RANDALL AND EXPERIENCE WHEELER WHO WERE BAPTIZED. SHE WAS 15 WHEN HER FATHER DIED IN ZION'S CAMP. SHE MARRIED LORENZO SPENCER. FANNY'S SIBLINGS WERE ALSO ACTIVE PARTICIPANTS IN THE EARLY DAYS OF THE CHURCH. HER HALF-SISTER, PHEBE HOBART THOMPSON, IS ON BAPTISMAL LIST. OTHER SIBLINGS ARE: WILLIAM HOBART; ELIZA HOBART; ERASTUS HARPER RUDD JR.; SALENA RUDD; OZRO WHEELER RUDD; LORENZO DOW RUDD; EVALINE RUDD; AMANDER FRANKLIN RUDD; ORLANDO FRANCISCO RUDD; ALMA SOPHIA RUDD; PAULUS EMILUS RUDD; JOHN RANDALL RUDD; ELIZA AMANDA RUDD; SIDNEY RIGDON RUDD; MORTIMER WILSON RUDD AND CECILIA ARANINTHA RUDD; AND A HALF-SISTER, AMY EXPERIENCE HANCOCK. FANNY'S MOTHER HAD FOUR SETS OF TWINS AND A TOTAL OF 19 CHILDREN. FANNY AND LORENZO SPENCER ARE ON THE 1850 CENSUS IN BLOOMFIELD, DAVIS, IOWA. LORENZO WAS A BLACKSMITH. THEY MOVED TO PLACERVILLE, EL DORADO, CALIFORNIA BEFORE THE 1860 CENSUS. THEY HAD AT LEAST SIX CHILDREN: OSCAR F, FRANCIS N, MARY JANE, LOUISA M, HATTIE, AND CYRUS E. FANNY DIED IN PLACERVILLE ON 17 APR 1887, AND IS BURIED IN THE UNION CEMETERY ON BEE STREET. SHE WAS 68 YEARS, 2 MONTHS, AND 11 DAYS. HER HUSBAND DIED 26 FEB 1889 AND IS BURIED BESIDE FANNY. AMANDER F. RUDD, BROTHER OF FANNY, WAS BORN

26 DEC 1824 IN ERIE COUNTY AND WAS BAPTIZED A MEMBER OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS ON 15 JUL 1860, BY JOHN A. MCINTOSH. HE WAS CONFIRMED BY URIAH ROUNDY. ANOTHER RUDD: JOHN R., BORN 16 DEC 1829 IN ERIE COUNTY MARRIED SERELDA JORDAN IN SHELBY CO., IOWA IN 1853. HE WAS BAPTIZED A MEMBER OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS ON 15 JUL 1860, ALSO BY THE SAME PERSON AS AMANDER AND ALSO CONFIRMED BY U. ROUNDY. HE WAS ORDAINED AN ELDER AT THE OCTOBER 1861 CONFERENCE. HE ALSO SERVED IN THE CIVIL WAR. HIS WIFE, SERELDA WAS ALSO A MEMBER AND WAS CONFIRMED IN PART BY AN ELI CLOTHIER. A SIDNEY RUDD ALSO BECAME A MEMBER OF THE RLDS CHURCH. HE WAS BORN 22 JUN 1833 IN ERIE COUNTY. (VAC; AF; EHR; CEN; RLDS)

AMANDA SAGERS

AMANDA MELVINA SAGERS, THE YOUNGEST CHILD OF JOHN SAGERS AND AMY SWEET, WAS BORN 5 MAY 1821 IN HANOVER, NY. WHEN SHE WAS 12 YEARS OLD, SHE WAS LIVING IN ELK CREEK, ERIE, PENNSYLVANIA WHERE SHE WAS BAPTIZED 28 MAR 1833. THE FAMILY MOVED TO KIRTLAND FOR TWO YEARS--AMANDA GOING WITH HER MOTHER, AMY, WHO WAS DIVORCED FROM HER FATHER AND HAD MARRIED SECOND, IRA CLOTHIER. WHEN HER SISTER, MARIAH SAGERS FISK, MOVED TO MISSOURI IN 1835, AMANDA WAS PROBABLY IN THE SAME WAGON TRAIN WITH THE REST OF THE FAMILY. THEY MOVED TO FAR WEST IN 1838 WHERE AMANDA MET AND MARRIED LYSANDER GEE ON 5 SEP 1838. HE WAS BORN IN 1818 TO SALMON GEE AND SARAH WATSON CRANE IN ASHTUBULA, OHIO. HIS FATHER, SALMON GEE WAS BORN IN 1792 IN LYME, NEW LONDON, CT. TO ZOPHER GEE AND ESTHER. ZOPHER WAS BORN IN 1763, IN NEW LONDON, CT. LESS THAN TWO MONTHS AFTER HER MARRIAGE, GOVERNOR BOGGS ISSUED THE EXTERMINATING ORDER WHICH ORDERED THE MORMONS TO LEAVE MISSOURI OR BE KILLED. AMANDA AND LYSANDER WENT TO QUINCY, ADAMS, IL WHERE THEIR FIRST CHILD WAS BORN ON 12 DEC 1839. THEY ARE IN THE BEAR CREEK BRANCH AT HANCOCK IL ON 1 DEC 1840. AMANDA AND LYSANDER HAD 3 CHILDREN: ORLANDER LYSANDER GEE B. 1839; MARY GEE B. 1840; AND ROZELIA GEE B. 1848. LITTLE MARY DIED IN 1850. AMANDA RECEIVED HER ENDOWMENTS AND WAS SEALED TO LYSANDER ON 4 FEB 1846. THE GEES WENT TO ST. LOUIS, MO WHERE AMANDA DIED. AMANDA EITHER DIED IN CHILDBIRTH WITH ROZELIA OR SOON AFTER HER BIRTH AS HER DEATH IS RECORDED AS 22 OCT 1848. THE JOURNAL HISTORY REPORTS THAT ON 4 JUL 1849, LYSANDER GEE, WIFE, THERESA, AND SON, ORLANDO AND DAUGHTER, ROSILIA, LEFT THE MISSOURI RIVER IN GEORGE A. SMITH'S FOURTH COMPANY FOR THE WEST. THEY ARRIVED IN THE

VALLEY OCT 27, 1849. THEY REMAINED IN SALT LAKE ABOUT SIX YEARS. IN 1855, MOVED TO TOOELE. LYSANDER GEE IS ON THE 1860 CENSUS IN TOOELE CITY, TOOELE, UT WITH 12 YEAR OLD ROZELIA; HIS SECOND WIFE, THERSA AND THEIR 10 CHILDREN. LYSANDER APPARENTLY STAYED CLOSE TO THE SAGERS FAMILY THROUGH THE YEARS AS THEY ALSO LIVED IN TOOELE. LYSANDER PARTICIPATED IN POLYGAMY. (VAC; NAV; COR; AF; CEN; NJ; SAG)

BROTHER J. SAGERS

JOHN SAGERS WAS POSSIBLY BORN 1 FEB 1782, AT ASHFORD, WINDHAM, CT TO JOHN SAGER AND SARAH ROBINS. (THERE ARE DISCREPANCIES ON THE AF CONCERNING WHO HIS PARENTS ARE AND ALSO HIS DATE OF BIRTH.) HE COULD HAVE BEEN BORN 5 NOV 1788 TO JOHANNES SAGERS AND SARAH PANGBURN. HOSEA STOUT, AUTHOR OF SAGERS, FISK, AND STOUT FAMILIES, FEELS THE LATTER IS THE BETTER CHOICE AS SAGERS, SWEETS, AND SANGBURNS LIVED IN THE SAME AREA. JOHANNES SAGERS AND ASA SWEET WERE NEIGHBORS IN ALBANY COUNTY, NY. JOHN MARRIED AMY SWEET ABT 1808. (SEE AMY CLOTHIER) JOHN AND AMY HAD THE FOLLOWING CHILDREN: MINERVA; MARIA; DESDAMONIA; WILLIAM HENRY HARRISON SAGERS; AND AMANDA MELVINA. A MAN NAMED ABEL FRENCH FROM DENMARK CAME TO HERKIMER Co., NY IN 1802-03 AND PERSUADED PEOPLE TO PURCHASE LAND IN JEFFERSON COUNTY, NY. TWENTY-TWO MEN AND FAMILIES DID SO. AMONG THEM WERE ASA SWEET, JOHN SAGERS AND WILLIAM SAGERS. AFTER AMANDA'S BIRTH, JOHN AND AMY WERE DIVORCED; AND AMY MARRIED A CLOSE FRIEND AND NEIGHBOR, IRA CLOTHIER. THE SAGERS AND CLOTHIERS AND THEIR MARRIED DAUGHTERS ARE ON THE 1830 CENSUS LIVING NEXT TO EACH OTHER. THEY WERE BAPTIZED BY EVAN M. GREENE. A MONTH AFTER JOHN'S BAPTISM, ON 21 MAR 1833, THE ELK CREEK, ERIE Co., PA BRANCH WAS ORGANIZED WITH JOHN SAGERS APPOINTED A DEACON AND TOLD TO WATCH OVER THE CHURCH. ROBERT DIMSEY WAS APPOINTED PRIEST AND STEPHEN WINCHESTER APPOINTED TEACHER IN THE PRIESTHOOD. THERE IS A SEAGERTOWN IN CRAWFORD Co, PA WHICH BORDERS ERIE Co. JOHN PROBABLY WENT TO KIRTLAND; AND THEN TO MISSOURI; AND LATER, ILLINOIS. THE JOURNAL HISTORY FOR OCTOBER 4 AND DEC 28, 1838, ANNOUNCES THAT A "MEETING WAS HELD IN THE HOME OF JOHN SAGERS AT ROCKFORD, CALDWELL COUNTY, MISSOURI." OWNING LAND IN MISSOURI WERE JOHN SAGERS, SARAH, WILLIAM HENRY CLOTHIER, A.J. AND IRA CLOTHIER; HARRISON SAGERS AND WIFE LUCINDA MADISON. JOHN AND SARAH SAGERS WERE MEMBERS OF THE NASHVILLE BRANCH WHICH WAS ORGANIZED 7 AUG 1839. NASHVILLE WAS LOCATED AT MONTROSE, LEE, IOWA. JOHN SETTLED IN McDONOUGH COUNTY

WHILE THE CLOTHIERS WERE IN THE ADJOINING COUNTY OF HANCOCK. JOHN SAGERS DIED IN NAUVOO IN NOVEMBER 1843. SARAH SAGERS TOOK OUT HER ENDOWMENTS IN THE NAUVOO TEMPLE. SARAH SAGERS IS POSSIBLY A MARTIN. (VAC; CEN; AF; HEC; NAV; SAG; NJ)

DESDIMONY SAGERS

BORN 1816 AT LEROY, GENESEE, NY--DAUGHTER OF JOHN AND AMY. DESDOMONA MARRIED 16 OCT 1836 AT CLAY, MO. TO HORACE COWAN. DESDAMONIA DIED IN 1842 IN NAUVOO, IL. HORACE COWAN WAS A MEMBER OF ZION'S CAMP. (VAC; HC; AML; ZC; PKO; AF; JH)

SERY SAGERS

ALTHOUGH THE PREVIOUS PEOPLE WHO HAVE COPIED THE LIST OF NAMES FROM EVAN GREENE'S MISSIONARY JOURNAL GIVE THIS PERSON THE NAME LERY, I SAW THE ORIGINAL LIST. WITH MY FAMILIARITY OF EARLY HAND-WRITING CLAIM THE NAME IS SARY AND NOT LERY. JOHN SAGERS MARRIED SARAH FOR HIS SECOND WIFE AND I BELIEVE THIS PERSON IS THAT WIFE. SARAH SAGERS WAS BORN 16 FEB 1789. NO MAIDEN NAME OR BIRTHPLACE IS GIVEN IN NAUVOO TEMPLE ENDOWMENT REGISTER. SARAH RECEIVED HER ENDOWMENTS AT NAUVOO ON 29 JAN 1846. JOHN AND SARAH OWNED LAND IN MO; THEY WERE MEMBERS OF THE NASHVILLE BRANCH IN MONTROSE, LEE, IA. JOHN DIED IN NAUVOO IN NOV 1843. SOME BELIEVE SARAH MAY BE A MARTIN. I HAVE NO PROOF. (SEE JOHN SAGERS)(VAC; AF; SAG; NTR)

WILLIAM H. H. SAGERS

WILLIAM HENRY HARRISON SAGERS WAS BORN 1815 IN LEROY, GENESEE, NY. SON OF JOHN AND AMY SWEET. WM H. H. SAGERS ORDAINED TO THE LESSER PRIESTHOOD ON 15 JAN 1834. THE NEXT DAY HE BAPTIZED HENRIETTA SANFORD AND EMILY HARMON. WAS A MEMBER OF THE ELK CREEK, PA BRANCH. SERVED SEVERAL MISSIONS FOR THE CHURCH; MARCHED IN ZION'S CAMP; SERVED ON THE HIGH COUNCIL AT ADAM-ONDI-AHMAN, OWNED LAND IN MISSOURI AND FILED A REDRESS PETITION AGAINST THE STATE OF MISSOURI. HARRISON SAGERS WAS A MEMBER OF NAUVOO 3RD WARD IN 1843. HE WAS A HIGH PRIEST ON 1 JAN 1846 WHEN HE TOOK OUT HIS ENDOWMENTS IN THE NAUVOO TEMPLE WITH OLIVE AMANDA WHEATON, HIS WIFE. OLIVE WAS BORN 26 JAN 1813 AT GREENFIELD, SARATOGA, NY. HARRISON CAME TO UTAH CROSSING THE PLAINS IN THE FIFTH COMPANY WITH CAPTAIN EDWARD HUNTER AND ARRIVED 31 DEC 1850. THIS CONFLICTS A BIT WITH THE FACT

THAT HARRISON IN ON THE 1850 CENSUS IN TOOEELE COUNTY, UT UNLESS YOU REALIZE THAT THE 1850 CENSUS OF UTAH WAS NOT COMPLETED UNTIL SOMETIME IN 1852. IN 1850, HARRISON IS 35-- OCCUPATION IS PAINTER. HE IS ALSO ON THE 1856 CENSUS IN TOOEELE. AT THIS TIME, AMY CLOTHIER, HIS MOTHER, IS WITH HIM. HARRISON IS ALSO ON THE 1860 CENSUS IN TOOEELE. HAD SEVERAL WIVES AND A LARGE POSTERITY. (VAC; MRP; JHC; HC; CC; PKO; FFU; AML; ZC; CEN; AF; NJ)

HENRIETTA SANFORD

NO IDENTIFYING INFORMATION. THERE ARE LOTS OF SANFORDS IN 1830 IN ERIE COUNTY. COULD SHE BE THE FIRST WIFE OF JAHAZIEL SANFORD? (VAC; CEN)

JAHAZIEL SANFORD

A J. A. SANFORD AGE 20-30 AND WIFE ARE ON 1840 CENSUS OF GIRARD. JAHAZIEL SANFORD WAS THE SON OF WILLIAM HICKS SANFORD AND PRISCILLA SAWDEY. JAHAZIEL WAS BORN 8 MAY 1812 AT MADISON, NY. HE MARRIED CORDELIA DEWOLF IN 1852. SHE WAS 20 YEARS HIS JUNIOR--BORN IN 1832 IN SPRINGFIELD, ERIE, PA AND DIED 1878. ACCORDING TO THE 1840 CENSUS, SHE WAS PROBABLY HIS SECOND WIFE. (COULD HENRIETTA HAVE BEEN HIS FIRST WIFE?) JAHAZIEL AND CORDELIA HAD FIVE CHILDREN: POLLY ELIZABETH; WILLIAM JOSEPH; ERNEST ALPHONSO; CORDELIA EVELINE; AND JAMES HENRY. THE CHILDREN WERE ALL BORN IN WISCONSIN. (VAC: IGI; AF)

PATIENCE SANFORD

PATIENCE SAWDEY MARRIED WILLIAM HICKS SANFORD. PATIENCE IS THE DAUGHTER OF JOHN SAWDEY WHO WAS ALSO BAPTIZED. SHE MARRIED WILLIAM SANFORD AFTER THE DEATH OF HER SISTER, PRISCILLA--WHO WAS HIS FIRST WIFE. IN 1830, PATIENCE IS AGE 30-40. WILLIAM AND PATIENCE ARE LIVING BY OLIVER HARMON. THE HARMONS AND SANFORDS INTERMARRIED AND THESE ARE PROBABLY RELATIVES. WILLIAM SANFORD IS BURIED IN GIRARD, ERIE, PA. HE DIED 7 SEP 1874 AGED 84 YEARS, 9 MONTHS, 15 DAYS. PATIENCE, HIS WIFE, DIED 10 AUG 1870 AGED 76 YEARS, 3 MONTHS, 25 DAYS. (VAC; CEM; CEN; AF)

WILLIAM SANFORD

IN 1830, WILLIAM IS AGE 40-50. HE IS ON THE 1820 AND 1840 CENSUS IN ERIE COUNTY. THE 1850 CENSUS LISTS: WM H. SANFORD AGE 62, A FARMER, BORN IN RHODE ISLAND. HIS WIFE IS PATIENCE, 53, B. RI. A 19 YEAR OLD DAUGHTER, HANNAH, AND SON, ISAAC, 15, ARE WITH THEM; IN THE SAME HOUSEHOLD IS ANOTHER FAMILY--A MARRIED SON, ALVIN, 22, AND WIFE, S.J. 21. LAND TRANSACTION IN ERIE COUNTY IN 1841--WILLIAM H. SANFORD. WILLIAM IS THE SON-IN-LAW OF JOHN SAWDEY ALSO ON THIS LIST. WILLIAM MARRIED 1. PRISCILLA SAWDEY AND 2. PATIENCE SAWDEY. WILLIAM HAD LAND TRANSACTIONS WITH HIS FATHER-IN-LAW, JOHN SAWDEY IN SANGERFIELD, NEW YORK IN 1814 AND 1815. (SEE JOHN SAWDEY) (VAC; CEM; CEN; AF; LAN; JSW)

JOHN SODDY/SAWDEY

SOME RECORDS RECORD THE S OF JOHN'S SURNAME AS AN L. IT SHOULD READ "S." IN 1820, NAMES ARE SPELLED SODDY AND IN 1830 SAWDEY. JOHN SAWDEY IS THE SON OF SAMUEL SAWDEY. HE CAME TO CONNEAUT, ERIE, PA IN 1820 WITH HIS FATHER AND BROTHERS JOB AND DANIEL FROM NEW BEDFORD, MA. TWO OTHER BROTHERS, DAVID AND BENJAMIN PRECEDED THE REST OF THE FAMILY AND CAME IN 1818 WITH AN ISAAC POMEROY. THERE IS A JOHN SAWDEY LIVING NEXT DOOR TO BENJAMIN WILCOX IN ELK CREEK IN 1830---CLOSE TO SAGERS, CLOTHIERS, JOLDS, TURNERS. JOHN SAWDY IS ON THE 1840 CENSUS OF ELK CREEK. HE IS 50-60. ON THE SAME PAGE IS A HIRAM SAWDY AGE 30-40--PROBABLY A SON. NEIGHBORS INCLUDE WILLIAM AND SAMUEL SANFORD. (SEE SANFORD); MOLLY (POLLY) HARMON, DAUGHTER OF SELAH HARMON AND RHODA DEWEY MD. 1ST NATHAN CARR AND HAD TWO CHILDREN; THEN MARRIED JOHN SAWDEY IN ERIE COUNTY. SELAH IS MARTIN HARMON'S BROTHER. IN 1850, JOHN SAWDEY, 76, B. RI AND POLLY, 59, B. VT ARE ON THE CENSUS IN ELK CREEK WITH CARR CHILDREN. (POLLY AND MOLLY ARE THE SAME PERSON.) LIVING WITH THEM ARE: SARAH ALBY 45; J. N. ALBY 8M; CALVIN CARR 32M; SOPHIA CARR 26F; LESTER CARR 11M; POLLY CARR 7F; ABIGAIL CARR 5F; JOHN CARR 2M; JAMES CARR 8/12M. (SEE ALMIRA CARR) A EUNICE SNODDY MARRIED BENJAMIN WELLS. THERE ARE NO SNODDYS IN ERIE COUNTY. HER CORRECT NAME IS SODDY/SAWDEY. (SEE EUNICE WELLS) SINCE THIS WAS FIRST PUBLISHED, I HAVE FOUND THE WILL OF JOHN SAWDEY. HE NAMES AMONG HIS CHILDREN TWO DAUGHTERS WHO ARE ALSO ON THIS BAPTISMAL LIST: EUNICE WELLS AND PATIENCE SANFORD. THE NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER VOL CXLVIII JULY 1994 IDENTIFIES JOHN AS SON OF SAMUEL SAWDY AND ELIZABETH. HE WAS BORN ABOUT 1774 AND DIED IN ERIE CO., PA ON 28 JUN 1851--AGED 77 YEARS. HE IS BURIED IN THE LOCKPORT (PLATEA) CEMETERY WITH HIS SECOND WIFE. HIS FIRST WIFE IS UNKNOWN AT THIS POINT. HE MARRIED SECOND POLLY (MOLLY) HARMON BEFORE 1843. IN 1800 JOHN WAS LIVING IN TIVERTON, RHODE ISLAND NEXT TO HIS FATHER. AT THAT TIME THERE WAS ONE BOY AND FOUR GIRLS UNDER TEN. JOHN WAS LIVING IN SANDERFIELD, NY BY 25 MAR 1814 WHEN HE AND HIS SON-IN-LAW, WILLIAM SANFORD, WHO WAS AT THAT TIME MARRIED TO HIS DAUGHTER PRISCILLA, BOUGHT A FARM WITH JOHN. THE NEXT YEAR JOHN SOLD HIS SHARE TO WILLIAM AND IN 1819 WENT TO ERIE COUNTY, PA. IN ELK CREEK, ERIE, PA IN 1843, JOHN AND POLLY SOLD LAND TO JUSTIN LOOMIS. HE WAS ON THE 1850 CENSUS AS MENTIONED ABOVE. IN 1851, HE DEEDED LAND FOR THE LOCKPORT BURYING GROUND. HIS WILL WAS DATED 30 DEC 1850 AND WITNESSED BY JOHN BONESTEL AND JEREMIAH DAVIS. THE WILL WAS

PROVED 6 JUL 1851. IN HIS WILL, JOHN NAMED HIS WIFE, POLLY, AND HER SON, CALVIN CARR, AND CALVIN'S WIFE SOPHIA. HE ALSO NAMED HIS GRANDDAUGHTER ELIZABETH HATCH AND LESTER P. CARR. UPON POLLY'S DEATH HE LEAVES HIS ESTATE TO HIS CHILDREN: PRISCILLA SANFORD (WHO WAS ALREADY DEAD); POLLY KING; PATIENCE SANFORD; EUNICE WELLS; HIRAM SAWDY; AND BETSY McCUMBER AND TO ALL THEIR HEIRS. (HIS INTENT NAMING PRISCILLA SEEMED TO BE TO HAVE HER HEIRS INCLUDED.) BECAUSE OF MY PREVIOUS RESEARCH, I WAS ABLE TO FURTHER IDENTIFY HIS DAUGHTERS. EUNICE IS MARRIED TO BENJAMIN WELLS--BOTH ON THIS LIST; THERE IS A JESSE McCUMBER (AGE 30-40) IN ELK CREEK LIVING NEXT DOOR TO MY HARMON ANCESTORS WHO LIVE NEXT TO BENJAMIN WELLS. NEXT TO BENJAMIN IS WILLIAM H. SANFORD. ON THE SAME PAGE OF THE CENSUS WITH JOHN AND HIRAM SAWDEY IS ANTHONY KING. THESE McCUMBER AND KING POSSIBILITIES ARE GOOD POSSIBILITIES FOR JOHN'S SONS-IN-LAW. (VAC; CEN; IGI; JSW; ECP)

ELDER SIMMONS

THE MOST LIKELY CANDIDATE FOR OUR CONVERT IS HORACE T. SIMMONS WHO LIVED IN THE MIDST OF THE WHEELER CLAN WHO WERE BAPTIZED. OTHER SIMMONS IN THE AREA WERE: ISAAC JR., JOHN, GEORGE, AND SARAH. HOWEVER, LIVING NEAR HORACE T. SIMMONS (AGE 30-40); IN 1830 ARE: ANDREW McADAMS, CYPRIAN RUDD, ERASTUS RUDD, BENJAMIN SPENCER, RANDALL WHEELER. NOT TOO FAR AWAY ARE: NATHANIEL W. BATTLES, JAMES BATTLES AND JOHN BATTLES, DAVID THOMPSON, STEPHEN THOMPSON AND MEDAD THOMPSON. ISAAC SIMMONS JR. (AGE 70-80). IS ALSO LIVING IN SPRINGFIELD IN 1830 NEAR THE COULTONS AND HARTSHORNS. HORACE T. SIMMONS WAS SON-IN-LAW OF RANDALL WHEELER. HE IS IDENTIFIED AS A CLERGYMAN IN RANDALL WHEELER'S PENSION PAPERS. THIS LEADS TO THE CONCLUSION THAT WE HAVE IDENTIFIED THE CHRISTIAN PREACHER WHO WAS CONVERTED. (SEE PAGE 2) HORACE MARRIED RANDALL'S DAUGHTER, FANNY, AND THEY HAD A LARGE FAMILY. (SEE RANDALL WHEELER). HE WAS A BROTHER-IN-LAW TO BENJAMIN SPENCER AND ERASTUS RUDD. IN FEB 1832, ELDER HYDE AND SMITH ORDAINED BROTHER SIMMONS AN ELDER IN SPRINGFIELD AND INSTRUCTED HIM IN THE KNOWLEDGE OF THE KINGDOM AND CHURCH AND HAD HIM COPY THE LAWS. IN APRIL/MAY 1832, JARED CARTER CAME TO SPRINGFIELD AND FOUND ELDER SIMMONS AND TWO OTHERS HAD FALLEN AWAY FROM THE CHURCH AND WAS ABLE TO RECLAIM TWO OF THEM. IN HORACE'S OWN WORDS COPIED FROM A LETTER HE WROTE TO HIS BROTHER-IN-LAW, GIDEON BROWNELL, *DEAR BROTHER AND SISTER: I WRITE TO LET YOU KNOW THAT WE ARE ALL COMFORTABLE STATE OF HEALTH. FANNY HAS A BOY ONE MONTH OLD*

TONIGHT. SHE IS SMART. I HAVE NOT MUCH TO WRITE. I LIVE ON A FARM ON THE MOROVIAN GRANT A HALF MILE WEST OF WHERE ERASTUS LIVED. THE LEASE RUNS THREE YEARS FROM LAST APRIL. MY RENT IS ALMOST PAID. I AM WORKING MY FARM AND PAINT A LITTLE NOW AND THEN. IT IS HARD TIMES HERE NOW. PROVISIONS IS VERY HIGH AND SINCE WHEAT IS SOLD FOR \$2.00 AND CORN TEN OR TWELVE SHILLINGS A BUSHEL WHEN IT CAN BE FOUND BUT I DON'T KNOW OF A BUSHEL IN TOWN FOR SALE. OATS ARE 6 OR 7 SHILLINGS, POTATOES FROM 6 TO 8 SHILLINGS, FLOUR IS SELLING AT THE HARBOR FOR \$11 PER BUSHEL. IS THOUGHT THERE HAS BEEN A THOUSAND BUSHEL SOLD THERE IN THREE WEEKS AND NOT NEVER ENOUGH TO SUPPLY THE ... THE CORN HERE IS ABOUT BIG ENOUGH TO VIEW, WHEAT IS JUST HEADING OUT. I HAVE NEVER HAD THE WESTERN FEVER MUCH. I HAVE SOME TIMES HAD THE SYMPTOMS A LITTLE, BUT I AM SO SITUATED THAT IT IS DIFFICULT FOR ME TO MOVE ANY WHERE FOR PRESENT. IF YOU FEEL A PRETTY LIBERAL SPIRIT AND WANT TO MAKE THE OLD FOLKS A PRESENT YOU MAY SHIP TOW OR THREE BARRELS OF FLOWER ABOARD THE STEAM BOAT FOR CONNEAUT AS BOUGHT FOR RANDIL WHEELER WITH INSURANCE AND I GUESS THEY WILL GET IT. THEY MUST HAVE HELP AND WE SHOULD BE GLAD IF YOU WOULD DO A LITTLE. IT IS NOT LIKELY THEY WILL WANT OUR HELP A GREAT WHILE. RELIGION IS A GLORIOUS TREASURE. IT FILLS OUR HEARTS WITH JOY AND PEACE. WRITE AGAIN SOON, YOUR FRIEND H. C. SYMONDS. I THINK IT IS SIGNIFICANT THAT HE DID NOT CONDEMN THE MORMON RELIGION AS AN APOSTATE MAY HAVE DONE. A NOTE ON THE SAME LETTER WHICH WAS WRITTEN BY HIS MOTHER-IN-LAW SAYS: FANNY SYMONDS LIVES TEN MILES FROM HERE. PLEASE DIRECT YOUR LETTERS TO CONNEAUT, ASHTABULA, OHIO. THE FOLLOWING IS TAKEN FROM THE PENSION PAPERS OF RANDALL WHEELER: WE, HORACE C. SIMINS, A CLERGYMAN RESIDING IN THE TOWNSHIP OF SPRINGFIELD COUNTY OF ERIE AND ERASTUS RUDD RESIDING IN THE SAME TOWNSHIP HEREBY CERTIFY THAT WE ARE WELL ACQUAINTED WITH RANDAL WHEELER WHO HAS SUBSCRIBED AND SWORN TO THE ABOVE DECLARATION; THAT WE BELIEVE HIM TO BE SEVENTY-FOUR YEARS OF AGE; THAT HE IS REPUTED AND BELIEVED IN THE NEIGHBORHOOD WHERE HE RESIDES TO HAVE BEEN A SOLDIER IN THE REVOLUTION AND THAT WE CONCUR IN THAT OPINION. H. C. SYMONDS ERASTUS RUDD

*SWORN AND SUBSCRIBED THIS DAY AND YEAR
AFORESAID. (7 Nov 1832)
EDWIN I. KELSO, CLERK OF COURT OF COMMON
PLEAS (VAC; CEN; RWL)*

DAVID SOLSBERY

BEFRIENDED ELDERS JOHN F. BOYNTON AND ZEBEDEE COLTRIN WHILE THEY WERE ON THEIR MISSIONS IN NOV. 1832. DAVID SALSBERY AGE 40-50 WAS LIVING IN CONNEAUT TWP. ERIE COUNTY IN

1830 BETWEEN JOHN SALSBERY AND ABIJAH BARNES. ABIJAH AND ABI BARNES BURIED IN SOLSBERY CEMETERY. (SEE ANNA BARNES HARMON) (VAC; CEN; CEM)

JOHN SOLSBERY

BEFRIENDED JOHN F. BOYNTON AND ZEBEDEE COLTRIN WHILE THEY WERE ON THEIR MISSIONS IN NOV. 1832. JOHN WAS LIVING NEXT DOOR TO DAVID SALSBERY IN 1830 AGE 50-60. (VAC; CEN)

ABIGAIL SPENCER

THIS IS ABIGAIL WHEELER, DAUGHTER OF RANDALL WHEELER, MARRIED BENJAMIN FRANKLIN SPENCER. THE 1830 CENSUS OF SPRINGFIELD, ERIE, PA SHOWS BENJAMIN SPENCER AGE 40-50; WIFE 20-30--LIVING NEXT TO HORACE T. SIMMONS, RANDALL WHEELER AND THE RUDDS. BAPTIZED AT SAME TIME AS HER PARENTS, THE WHEELERS. ABIGAIL'S SISTER, EXPERIENCE WHEELER, MARRIED 1. EDMUND HOBART AND 2. ERASTUS RUDD; 3. JOSEPH HANCOCK. ABIGAIL IS AN AUNT TO PHEBE THOMPSON ON THIS LIST. ALMEDA VAUGHN, DAUGHTER OF JEDEDIAH MARRIED D.S. SPENCER AS HIS 3RD WIFE IN WAYNE TWP, ERIE, PA. IS THERE A CONNECTION? SPENCERS BURIED IN NAUVOO INCLUDE: CATHERINE, CHLOE, DANIEL, ELIZA, ISABELLA, KATHRYN. (VAC; HEC; NDB; CEN; AF)

HORACE SPENCER

SAMUEL H. SMITH MENTIONS BAPTIZING HORACE SPENCER AND HIS BROTHER, "TWO YOUNG MEN" ON 27 FEB 1832 IN SPRINGFIELD. ARE THEY CHILDREN OF ABIGAIL? I THINK THERE IS A CONNECTION, AS THE SAME DAY THE BOYS WERE CONFIRMED, BROTHER SIMMONS WAS ORDAINED AN ELDER. HORACE SIMMONS WOULD HAVE BEEN THEIR UNCLE IF THEY WERE ABIGAIL'S CHILDREN.

PHEBE THOMPSON

BORN OCT 1810, A DAUGHTER OF EXPERIENCE WHEELER AND EDMUND HOBART. SIBLINGS ARE WILLIAM AND ELIZA HOBART BOTH BORN ABT. 1816. PHEBE WAS BORN AT CHESTERFIELD, NH. MARRIED MEDAD THOMPSON. PHEBE'S SISTER, ELIZA, ALSO MARRIED A THOMPSON. MEDAD IS BROTHER OF THE BAPTIZED WILLIAM THOMPSON--WHO MARRIED HULDA DEWOLF. HIS PARENTS ARE DAVID THOMPSON AND BETSY TYLER. BETSY IS A SISTER OF ANDREWS TYLER, WHO IS THE FATHER OF NATHANIEL. NATHANIEL TYLER IS THE HUSBAND OF CLARISSA HARTSHORN--ANOTHER CONVERT. ALL ARE ERIE COUNTY PEOPLE WHO PARTICIPATED IN

THE MORMON DRAMA! MEDAD AND HIS PARENTS LIVED IN THE HERKIMER CO., NY AREA ALONG WITH OTHER THOMPSONS, TYLERS AND WHEELERS. SOMETIME BEFORE 1806, THEY MOVED TO SEMPRONIUS, CAYUGA COUNTY ALONG WITH OTHER MEMBERS OF THE FAMILY AND FRIENDS. THEY MOVED TO ERIE COUNTY, PA ABOUT 1822-23. A GRANDDAUGHTER RELATES THAT PHEBE TOLD HER THAT HER FATHER, EDMUND HOBART, WENT AWAY TO THE WAR AND NEVER CAME BACK. PHEBE'S MOTHER THEN MARRIED ERASTUS RUDD BY WHOM SHE HAD 15 CHILDREN--4 SETS OF TWINS. (SEE CHLOE RUDD; EXPERIENCE WHEELER) PHEBE AND MEDAD THOMPSON ARE PARENTS OF CYNTHIA; ELIZA JANE; EDMUND HOBART; ANGELINE; DAUGHTER; CALVIN WILLIAM; HIRAM ALMANZA; ELVIRA; HARRIET ASENITH; LOUISA ANN; JAMES MELVIN; GEORGE BROWN; SEPHRONE. MEDAD SOLD LAND IN ERIE COUNTY IN 1834. HIS OBITUARY SAYS HE MOVED TO MISSOURI IN 1834. ON THE BAPTISMAL LIST IS MEDAD'S BROTHER, WILLIAM AND LOTS OF PHEBE'S FAMILY. ALTHOUGH MEDAD'S NAME IS NOT MENTIONED, IT IS BELIEVED THAT HE WAS ALSO BAPTIZED. MEDAD FILED A PETITION AGAINST THE GOVERNMENT OF MISSOURI SAYING: *"DAMAGE SUSTAINED BY ME, MEDAD THOMPSON, AD 1839 BY BEING DRIVEN FROM THE STATE OF MISSOURI BY A MOB THAT ROSE AGAINST THE CHURCH OF LATTER-DAY SAINTS IN CATTLE, BUILDING, AND OTHER PROPERTY, ONE THOUSAND DOLLARS."* THIS FAMILY WAS LIVING IN POTTAWATTAMIE COUNTY, IOWA IN 1850. MEDAD WENT TO CALIFORNIA TO SEARCH FOR GOLD WHILE PHEBE AND THE CHILDREN REMAINED IN POTTAWATTAMIE COUNTY UNTIL HIS RETURN. OTHERS THAT WENT WITH HIM INCLUDE JOHN NEWMAN, GEORGE THOMPSON, DANIEL TYLER AND AT LEAST ONE OF THE RUDD BOYS. EARLY IN 1854, MEDAD AND HIS FAMILY MOVED TO BEAVER ISLAND, MICHIGAN AS FOLLOWERS OF JAMES STRANG. PHEBE'S HALF BROTHER, LORENZO RUDD, WROTE HER THE FOLLOWING LETTER WHILE SERVING ON A MISSION IN ENGLAND. HE WROTE: *"SPEAKING OF YOUR REMOVAL TO BEAVER ISLAND, WHEN I LEARNED OF THIS I CAN ASSURE YOU IT STRUCK ME WITH FORCE BECAUSE I HAD SUPPOSED YOU HAD BEEN IN THIS CHURCH LONG ENOUGH TO KNOW BETTER THAN THAT. I COULD PREACH TO YOU IF I THOUGHT IT WOULD BE OF ANY USE, AS COMPARING THE ORDER OF CHRIST'S CHURCH, BUT THE SPIRIT SAYS REFRAIN. YOU HAVE HAD YOUR OWN AGENCY TO JUDGE BETWEEN TRUTH AND ERROR. I WILL ACCEPT YOUR STRANGE BEHAVIOR THAT YOU MAY BELIEVE A LIE AND BE DAMNED. I PAIN ON THE IGNORANCE OF SOME PEOPLE, IN FACT I AM ASTONISHED. I AM SORRY DEAR SISTER THAT YOU SHOULD BE SO BLIND. I HAVE SPENT MUCH TIME PRAYING IN YOUR BEHALF."* MEDAD AND PHEBE LEFT BEAVER ISLAND SHORTLY AFTER THEIR ARRIVAL AND DISCONTINUED ASSOCIATION WITH THE STRANG GROUP. THEY CHOSE TO SETTLE IN THE CHARLEVIOX AREA OF MICHIGAN. WHERE THEY BOTH DIED. PHEBE WAS ABOUT 83 AT HER DEATH

ON 4 JUL 1893. THE NEWSPAPER WROTE THIS OF HER: *"WHEN FROM AMONG THE FEW REMAINING SETTLERS ONE DROPS OUT, FACES ALL COME UP BEFORE US AGAIN, THOSE GONE AND THOSE REMAINING. AUNT PHEBE THOMPSON WAS THE LAST ONE TO JOIN THE MAJORITY AND WHEN WE THINK OF HER NOW, THE COUNTENANCE OF UNCLE MEDAD RISES UP, AND WE ARE CARRIED BACK TO THE BEAUTIFUL SUMMER EVENINGS NEARLY A QUARTER CENTURY AGO, WHEN WE WANDERED DOWN THE WOODED SHORE WHICH IS NOW THE BOUNDARY OF THE RESORT GROUNDS, TO THE ALWAYS HOSPITABLE HOME OF UNCLE MEDAD AND AUNT PHEBE."* (VAC; CEN; NMR; JHC; MRP; CJT; AF)

WILLIAM THOMPSON

BORN FEB 1815, THE YOUNGEST CHILD OF DAVID THOMPSON AND BETSY TYLER--BROTHER TO MEDAD (SEE PHEBE THOMPSON); MD. HULDA DEWOLF. SIBLINGS INCLUDE: JOAB; MEDAD, MAHILDA; EDMUND; HIRAM; ESTHER; POLLY & MARINDA. 1830 CENSUS OF ERIE COUNTY SHOWS: DAVID THOMPSON AND WIFE OF SPRINGFIELD BOTH AGE 50-60; AND A MAN AGE 80-90 LIVING WITH THEM. THERE IS ALSO A BOY AGE 15-20 WHO IS PROBABLY WILLIAM. DAVID'S DEATH NOTICE IS PRINTED IN THE LATTER-DAY ADVOCATE WHICH INDICATES HE MAY HAVE JOINED THE CHURCH. DEED RECORDS IN ERIE COUNTY GIVE NAMES OF ALL THE CHILDREN. THE 1850 CENSUS OF CONNEAUT, ERIE, PA GIVES WILLIAM, HULDA AND THE FOLLOWING CHILDREN: LAMANZO, AMAND, OSCAR, HENRY H., EDWIN R., CHARLES L., AND JOHN M., WILLIAM IS 35. WILLIAM ALSO ON 1860 AND 1900 CENSUS OF ERIE COUNTY. 1900 CENSUS SHOWS A SECOND WIFE, AMANDA. A LETTER WRITTEN BY WILLIAM'S BROTHER, HIRAM, WHO LIVED NEAR WILLIAM IN ERIE CO., PA ALL HIS LIFE, STATES: *"AND NOW I MUST TELL YOU ABOUT WILLIAM'S POOR BOYS. HIS BOYS ALL THREE ENLISTED. HARRISON (HENRY?) WAS TAKEN PRISONER AT RICHMOND. HE WAS SENT SOUTH AND KEPT THREE MONTHS. HE HAD CHRONIC DYSENTERY. WILLIAM WENT AFTER HIM AND BROUGHT HIM HOME, HE LIVED BUT THREE DAYS. OSCAR ENLISTED IN ILLINOIS. HE FOUGHT UP TO THE WALL OF VICKSBURG AND HELD THE FLAG UNTIL HIS REGIMENT RETIRED. HE WAS TAKEN SICK AND DIED TWO DAYS AFTER THE VICKSBURG SURRENDERED. LAMANZO IS WITH ROSECRANS. HE IS WELL."* (VAC; JOU; NAV; PKO; CTP; CJT; CEN)

MARSHAL TURNER

BORN APT 1798 ACCORDING TO 1850 CENSUS OF ELK CREEK--MARSHALL AGE 52; B. NY; POLLY, AGE 41, B. NY AND AMANDA AGE 9 B. PA. ALSO WITH MARSHAL IS ADAM DEITZ. (SEE COLTON) THE 1830 CENSUS OF ERIE COUNTY MARSHAL TURNER AGE 30-40. ELDERS EDWARD PARTRIDGE AND ISAAC MORLEY STAYED WITH BROTHER MARSHAL TURNER IN ELK CREEK ON 8 JUN 1835. MARSHAL TURNER DIED 4 MAR 1878 AGE 80 YEARS. HE IS BURIED IN HOPE CEMETERY, ELK CREEK, ERIE, PA BESIDE HIS WIFE, MARY M. 1815-1897. (VAC; CEN; CEM; AF; IGI)

POLLY TURNER

WIFE OF MARSHALL TURNER. CEMETERY RECORDS SHOW WIFE OF MARSHALL TURNER IS MARY M. POLLY IS NICKNAME FOR MARY; AGES DON'T QUITE JIVE AS IN 1850, POLLY IS 41 AND CEMETERY RECORDS SAY MARY B. 1815. THIS COULD STILL BE THE SAME PERSON. ON THE 1850 CENSUS LIVING WITH MARSHALL AND POLLY IS A 65 YEAR OLD LABORER, ADAM DEITZ B. NY WHO COULD POSSIBLY BE POLLY'S FATHER. THERE IS POSSIBLY A RELATIONSHIP TO THE BRADDISH FAMILY WHOSE MOTHER MARRIED MARTIN HARMON. (VAC; CEN; CEM)

BOYS (2) OF BROTHER TYLER

BROTHER TYLER (TILER), WHO WAS "CUT OFF" FROM THE CHURCH ON 5 DEC 1833, WAS PROBABLY ANDREWS TYLER. HE IS ON THE 1830 CENSUS OF ERIE COUNTY AND HAS SONS OLD ENOUGH TO HAVE BEEN BAPTIZED. ANDREWS MARRIED ELIZABETH COMINS OR CUMMINGS. ONE OF THE SONS, NATHANIEL, WAS BORN IN SEMPRONIUS, NY 25 JAN 1809 AND WAS MARRIED TO CLARISSA HARTSHORN, WHO WAS ALSO BAPTIZED. NATHANIEL MOVED TO RICHFIELD, ADAMS, IL--A MORMON AREA. CHILDREN OF NATHANIEL AND CLARISSA WERE: DR. ALVIN WILLIS TYLER, GEORGE WASHINGTON, POLLY, EDGAR EDWIN, IRA, CLARISSA ADELAIDE, WILLIAM WARREN, AND ELLEN TYLER. I THINK ONE OF THE "BOYS" OF BROTHER TYLER IS NATHANIEL. THE OTHER "BOY" IS DANIEL. THE BOOK "*THEY KNEW THE PROPHET*" CONTAINS TESTIMONIES OF THOSE WHO WERE ACQUAINTED WITH JOSEPH SMITH. IN THE BIOGRAPHICAL SKETCH IN THE BACK OF THE BOOK, I FOUND: "DANIEL TYLER WAS BORN AT SEMPRONEOUS, NEW YORK NOV 23, 1816; BAPTIZED AT SPRINGFIELD, PENNSYLVANIA, JAN 6, 1833; BECAME A MEMBER OF THE MORMON BATTALION, SERVED AS PRESIDENT OF THE SWISS AND ITALIAN MISSION AND WAS ORDAINED A PATRIARCH IN UTAH, WHERE HE DIED IN 1906." THIS SUBSTANTIATES THE NAME OF ONE OF THE "BOYS OF BROTHER TYLER." MORE

INFORMATION ON DANIEL TYLER IS FOUND IN *SCRAPS OF BIOGRAPHY, TENTH BOOK OF FAITH PROMOTING STORIES*, SLC JUVENILE INSTRUCTOR OFFICE, 1883, PAGES 20-46, FOUND IN THE LDS CHURCH HISTORICAL DEPARTMENT LIBRARY. IN THIS ACCOUNT, DANIEL TELLS OF THE FAMILY RELIGIOUS BACKGROUND INDICATING THAT HIS FATHER WAS INITIALLY OPPOSED TO MORMONISM. MISSIONARIES TO THE TYLER HOME WERE SAMUEL H. SMITH, ORSON HYDE, AND HYRUM SMITH. DANIEL HELPED PREVENT MOBS FROM TARRING AND FEATHERING THE ELDERS. HE WAS A MISSIONARY IN MS IN 1841. IN 1853, HE SERVED A MISSION TO ENGLAND, AND IN 1854 HE WAS PUT IN CHARGE OF THE SWISS, ITALIAN, FRENCH, AND GERMAN MISSIONS. DANIEL MARRIED RUTH WELTON IN KIRTLAND, OH; WAS A MEMBER OF THE MORMON BATTALION--EVEN WRITING A BOOK ABOUT HIS EXPERIENCES CALLED *A CONCISE HISTORY OF THE MORMON BATTALION*. ON 11 JUN 1845, PERINTHA O. TYLER WAS BLESSED IN HANCOCK CO., IL UNDER THE HANDS OF ELDERS: DANIEL TYLER, ABRAHAM ROSE, AND DAVID LEMERAUX. SHE WAS THE OLDEST CHILD OF DANIEL AND RUTH. DANIEL'S OTHER CHILDREN WERE: MARY, MARTHA, RUTH, EMILY P., DAVID M., FITZ HENRY, JOHN C., AND ALICE M. TYLER. IN 1860 IN SALT LAKE CITY, UT, IS A DANIEL TYLER, AGE 43. HE IS A SCHOOL TEACHER. HE ALSO HAD A SON NAMED NATHANIEL. ALMINA, A DAUGHTER OF ANDREWS TYLER, ASSOCIATED WITH THE MORMONS AND MARRIED ISAAC BUHUNIN. TWO OF HER CHILDREN WERE BORN IN PROVO, UT. TWO OF ANDREWS SONS MARRIED DEWOLF GIRLS. THERE ARE DEWOLFS ON THIS CONVERT LIST. THESE BOYS ARE JOSEPH AND WILLIAM TYLER. ANDREWS OTHER CHILDREN ARE: COMFORT, IRA, HIRAM, URIAH, JOHN E., AND HENRY B. TYLER. THERE IS AN ANDREW TYLER IN MANTI, SAN PETE, UTAH IN 1850. (NJ; DJT; VAC; CEN; HMB)

CLARISSA TYLER

BORN 13 APR 1814 IN OTSEGO, NY TO JOSEPH HARTSHORN AND GEMIMAH. CLARISSA'S SIBLINGS INCLUDE: ALVIN HARTSHORN, KEZIAH HARTSHORN (MD. JOHN QUINCY), HORATIO; AND WILLIAM. HER BROTHER, ALVIN, AND BROTHER-IN-LAW, JOHN QUINCY, ARE ON THIS BAPTISMAL LIST. CLARISSA MARRIED NATHANIEL TYLER, SON OF ANDREWS TYLER--ALL RESIDENTS OF ERIE COUNTY. CLARISSA'S DAUGHTER, POLLY WAS BORN IN 1839, AND MARRIED HAMILTON YOUNG. THEIR THREE CHILDREN ALL DIED YOUNG. HAMILTON WAS A CAPTAIN IN THE CIVIL WAR AND LOST HIS LIFE IN THE SERVICE. POLLY THEN WENT TO THE FRONT AND RENDERED LARGE AID TO SICK AND WOUNDED SOLDIERS. IN 1872, SHE SETTLED ON A CLAIM IN THE WEST AND BEGAN PIONEER LIFE. FROM FARMING, SHE WENT TO SPECULATING AND EVERYTHING SHE TOUCHED TURNED INTO MONEY. SHE BUILT HOUSES

IN WICHITA, KANSAS IN THE EARLY SEVENTIES WHICH SHE RENTED. SHE BUILT BUSINESS BUILDING IN KIOWA; THEN WENT TO COLORADO AND OKLAHOMA AND DID THE SAME. SHE WAS LOOKED UPON AS A "MASCOT" IN WESTERN KANSAS AND PEOPLE INVESTED WHERE SHE DID, BECAUSE THEY BELIEVED IN HER "LUCK." ALTHOUGH SHE WAS AN EMINENTLY SUCCESSFUL BUSINESS WOMAN, SHE HAD A SWEET AND SYMPATHETIC DISPOSITION AND A TENDER HEART. (VAC; CEN; DJT)

CHARLES VAUN/VAUGHN

IT WOULD BE NICE TO SAY WE HAVE IDENTIFIED CHARLES FOR CERTAIN. WE BELIEVE THIS CHARLES TO BE THE FATHER OF AT LEAST SOME OF THE OTHER VAUNS BAPTIZED. IF HE IS THE MAN WE THINK HE IS, HIS WIFE IS ELIZABETH MORGAN. WE ALSO BELIEVE--BUT HAVE YET TO PROVE--THAT HE IS THE FATHER OF HULDA DIMERAS VAUGHN, WIFE OF ALPHEUS HARMON (SEE ALPHEUS). WE KNOW HULDA HAD A GRANDMOTHER, DAMARAS VAUGHN. HULDA'S TIB (TEMPLE INDEX BUREAU) RECORD GIVES THE NAME OF CATHLES VAUGHN AS HER FATHER. IN A BOOK OF NAMES, I FOUND THE FOLLOWING: *THE FORENAME CATHAL IS EQUATED WITH CHARLES*. I HAVE NEVER FOUND A CATHLES IN ALL MY SEARCHING. THIS CHARLES IS THE RIGHT AGE, HIS WIFE HAS THE RIGHT NAME, HE HAS A DAUGHTER OF THE SAME NAME AS HULDA'S GRANDMOTHER AND HE IS IN THE RIGHT LOCATION IN ERIE COUNTY. HE IS POSSIBLY THE SAME CHARLES THAT IS IN ELIZABETHTOWN CANADA IN 1807--A YEAR PRIOR TO HULDA'S BIRTH THERE. A PROVEN DAUGHTER, DAMARIS, MARRIED FIRST A MR. JOLES/JEWELL (LIVING NEXT DOOR TO CHARLES IN 1830 IS A SYLVESTER JEWELL WHO MIGHT BE HER FATHER-IN-LAW) AND SECOND, WILLIAM FRANCIS. CHARLES VAUGHN AND HIS WIFE, ELIZABETH, ARE LIVING WITH DAMARIS AND WILLIAM FRANCIS IN 1850 ALONG WITH A SON, SAMUEL VAUGHN. ON THE 1860 CENSUS, SAMUEL IS STILL WITH DAMARIS AND IS LISTED AS "IDIOTIC." DEMARIS IDENTIFIES SAMUEL IN HER WILL AS "HER BROTHER." SHE GIVES HER SON, RANSOM FRANCIS, THE RESPONSIBILITY OF PROVIDING FOR SAMUEL UPON HER DEATH AND CHARGES HIM TO BE SURE SAMUEL'S MEDICAL NEEDS ARE MET. THERE ARE MANY OTHER CHILDREN (ABOUT 11 ACCORDING TO CENSUS') IN CHARLES' FAMILY WHOSE IDENTITY HAS NOT BEEN FULLY ESTABLISHED. CHARLES IS IN ERIE COUNTY ON CENSUSES OF 1820, 1830, 1840, AND 1850. JUST A FEW HOUSES AWAY FROM CHARLES IN 1820 IS THE MAN WE BELIEVE MARRIED HIS PROBABLE DAUGHTER, HULDA DAMARIS VAUGHN--ALPHEUS HARMON--ONLY LISTED BY THE CENSUS TAKER AS ELFYES ARMAN--A SINGLE MAN. POSSIBLY THE SAME CHARLES ALSO APPEARS IN 1800 IN WASHINGTON COUNTY, NY AND IN 1807 IN ELIZABETHTOWN, CANADA. THERE IS A JEDEDIAH VAUN IN WAYNE, ERIE, PA IN 1840--AGE 60-70. IS

HE A BROTHER OF CHARLES? CHARLES IS ALSO 60-70 IN 1840. IN 1850, CHARLES 73, B. NY--OCCUPATION BLACKSMITH; AND ELIZABETH 73; AND SAMUEL VAUGHN, 31, ARE LIVING WITH WILLIAM FRANCIS, 59; DAMARIS, 52; RUSSELL, 16; POLLY M, 14; CYNTHIA M, 12; RANSOM N, 9; SHEPHERD, 8. CHARLES IS BURIED IN THE FRANCIS CEMETERY WITH NO DATES ON HIS HEADSTONE--JUST AGE 84. LAND TRANSACTIONS INVOLVING CHARLES AND ELIZABETH INCLUDE ONE IN OCT 1835 WHEN CHARLES SOLD LAND TO JOHN THOMPSON IN ELK CREEK. THIS TRANSACTION WAS WITNESSED BY JOHN VAUGHN AND SHEPHERD BEALS. (WHICH IS A CLUE TO RELATIONSHIPS--WITH THE JOHN VAUGHN IN ERIE COUNTY AND ALSO TO A NAMESAKE FOR DEMARIS' SON SHEPHERD.) IN 1848, CHARLES PURCHASED LAND FROM FRANCIS AND ZERUVAH ORVIS FOR \$300. (THERE IS ALSO AN ORVIS VAUGHN ON CENSUS RECORDS.) THE SAME DAY, HE SOLD ADJOINING LAND TO BERZILLA ROBERTS FOR \$250. IN 1800, THE CHARLES IN WASHINGTON CO., NY, IS SURROUNDED BY FAMILIES WITH THE ROBERTS SURNAME. ON 6 MAY 1851, CHARLES AND ELIZABETH SOLD MORE LAND TO JOHN THOMPSON. A JOHN THOMPSON DIED AT THE AGE OF 88 ON 27 MAR 1897 IN ERIE COUNTY, PA. CANNOT LOCATE A WILL OF CHARLES OR ELIZABETH. PROVEN CHILDREN OF CHARLES AND ELIZABETH ARE DAMARIS AND SAMUEL. I HAVE NOT PROVEN WHO THEIR OTHER CHILDREN ARE, BUT POSSIBILITIES INCLUDE THOSE WHO WERE BAPTIZED. ON THE BAPTISMAL LIST, CHARLES AND NANCY VAUGHN ARE LISTED AS BAPTIZED AT THE SAME TIME. IS NANCY HIS DAUGHTER? OR IS THE CONVERT A DIFFERENT MAN WITH A WIFE OR SISTER NAMED NANCY? IF THE ABOVE CHARLES IS THE CONVERT, HE COULD BE THE FATHER OF NANCY BORN ABOUT 1818 IN NY--WHO MARRIED WILLIAM WHEELER AND IS LIVING IN GIRARD IN 1850. HE DOES HAVE A DAUGHTER NEAR BUT NOT EXACTLY THE RIGHT AGE TO BE NANCY ON THE 1830 CENSUS. (SEE NANCY VAUGHN AND FOR ANOTHER POSSIBLE IDENTITY, SEE DANIEL VAUGHN.) (CEN; LAN; WIL; VAC; PEN; PCJ; CHB; KK; RLDS)

DANIEL VAUN/VAUGHN

POSSIBLY A SON OF CHARLES AND ELIZABETH. IN 1830, CHARLES HAD 5 SONS OF BAPTISMAL AGE: 2 (10-15); 2 (15-20); 1 (20-30) AND CHARLES WAS 50-60. A DANIEL VAUGHN MARRIED SOPHIA FITCH IN 1834 AT TRUMBALL, OH. THIS DANIEL WAS THE SON OF DANIEL AND PHEBE VAUGHN--GRANDSON OF JESSE. A DANIEL VAUGHN ACCEPTED AS A SURETY IN THE ESTATE OF JOHN W. VAUGHN IN OHIO. IT IS POSSIBLE THAT MANY OF THE VAUNS BAPTIZED BELONGED TO THE FAMILY OF DANIEL VAUGHN AND SARAH ANN TAYLOR. HE WAS THE SON OF OBEDIAH VAUGHN WHO WAS A NEIGHBOR TO MARTIN HARMON IN 1800 IN ELIZABETHTOWN, NY. DANIEL'S (SON OF OBEDIAH) SISTER, DIADEMA

VAUGHN WAS BORN 1783 IN NY AND MARRIED LEVI OZRO THOMPSON WHO WAS ALSO A NEIGHBOR OF MARTIN HARMON. THEY HAD CHILDREN WHO DIED IN UTAH. DANIEL VAUGHN LIVED IN BRADFORD, PA; WAS BORN ABT 1780 IN S. HINESBURG, VT AND DIED IN MACHIAS, CATTARAUGUS, NY IN 1859. HE WORKED AS AN IRON MOULDIER IN A FOUNDRY AT BURLINGTON, VT. CATTARAUGUS IS NOT FAR FROM ERIE. HE HAD CHILDREN: LUCY, CHARLES, NANCY, NARCISSA (COULD THIS BE NARCISSA CLOTHIER ON BAPTISMAL LIST?), WILLIAM, BETSEY, CHAUNCY, SARAH ANN, SOPHRONIA, AND ANNA. OBEDIAH ALSO HAD A NEPHEW, JOEL WHO WAS BORN IN ELIZABETHTOWN, LEEDS, ONTARIO, OR AT LEAST RESIDED THERE WITH HIS PARENTS JOHN VAUGHN AND HULDA JOHNS. DANIEL VAUGHN HAD A COUSIN, DAVID, IN CRAWFORD, PA WHOSE CHILDREN WERE: ANNA MARIA, NANCY, DAVID, HENRY, ORAMILLE, WILLIAM, HARRIET, JULIETTA, JAMES, CHARLES, JOHN, AND MARY JANE. THE VAUGHN FAMILIES OF THE AREA USED SIMILAR NAMES FOR THEIR CHILDREN--WHICH WAS A COMMON PRACTICE--SO, PERHAPS CHARLES DID ALSO AND THOSE BAPTIZED ARE HIS CHILDREN--OR THEY BELONG TO ONE OF THESE OTHER FAMILIES. (WIL; CEN; VAC)

JOEL VAUN/VAUGHN

A JOEL VAUGHN MARCHED IN ZION'S CAMP. JOEL IS POSSIBLY A SON OF CHARLES AND ELIZABETH. COULD BE A NAMESAKE FOR THE SON OF JOHN VAUGHN AND HULDA JOHNS. THEIR SON, JOEL, WAS B. 7 MAR 1787 IN BENNINGTON, VT. JOHN AND HULDA WERE IN ELIZABETHTOWN, CANADA IN 1807 WITH CHILDREN, JOEL AND LUCY. IF THIS JOEL IS THE SON OF CHARLES AND ELIZABETH, IT WOULD ADD CREDENCE TO THE FACT THAT THE ERIE COUNTY CHARLES IS THE CHARLES THAT WAS IN ELIZABETHTOWN, CANADA--AND THAT HE NAMED A SON AFTER JOHN'S SON AND A DAUGHTER AFTER JOHN'S WIFE, HULDA. JOEL COULD ALSO BE NAMED AFTER DEMARIS VAUGHN'S FIRST HUSBAND WHOSE SURNAME WAS JOLLES. A JOEL VAUGHN IS ON CENSUS FOR WASH CO, IL 1840--SAME PAGE AS A JOHN VAUGHN WHO COULD BE A BROTHER--AND AN ELI COLTON (SEE COLTONS). A JOEL VAUGHN MARRIED POLLY JOHNSON 12 MAY 1844 AT CUYAHOGA, OH. A JOEL IS ON THE 1850 CENSUS IN CUYAHOGA, OH; JOEL AGE 28; POLLY, 24; EPHRIAM, 6; CHARLES, 3; AND EUNICE, 2. THIS JOEL WOULD HAVE BEEN TOO YOUNG FOR ZION'S CAMP. HE WOULD HAVE BEEN ABT 11 AT HIS BAPTISM AND 12 AT THE TIME OF ZION'S CAMP. MORMON LAND OWNERSHIP IN MISSOURI LISTS: JOEL VAUGHN, POLLY VAUGHN, NANCY C. VAUGHN. A RUFUS VAUGHN MARRIED POLLY AND HAD DAUGHTER NANCY AND SON ORLAN. HIS MOTHER WAS ALSO NAMED NANCY. IN MACOUPIN CO, IL IN 1850, IS A 33 YEAR OLD JOEL, WIFE REBECCA; AND CHILDREN SHELBY, VIRGINIA, AND JAMES. IN HURON CO, OH

IS A 21 YEAR OLD JOEL--TOO YOUNG TO BE THE ONE WE ARE LOOKING FOR. THE 1850 CENSUS OF BEAURAI, ST. GENEVIEVE, MO (BORDERS ILLINOIS) HAS ANOTHER JOEL VAUGHN AGE 40 B. IL; HIS WIFE IS MARY A. CHILDREN ARE ABNER, JOHN, LOUISA, GEORGE, FRANCIS, MARY, ZACHARIA AND JOEL L.--BORN IN IL AND MO. THIS JOEL WOULD HAVE BEEN ABT 23-25 FOR THE ZION'S CAMP MARCH. JOEL APPEARS TO BE QUITE A COMMON "VAUGHN" NAME. THE WIFE OF THIS LATTER VAUGHN, MARY COULD BE POLLY AS POLLY IS AN OFT USED NICKNAME FOR MARY. (VAC; HC; PKO; ZC; CEN; IGI; PEN)

JOHN VAUN/VAUGHN

POSSIBLY THE SON OF CHARLES AND ELIZABETH. JOHN IS IN ERIE CO. PA IN FAIRVIEW TOWNSHIP IN 1830. JOHN AND WIFE AGE 30-40 WITH TWO DAUGHTERS UNDER 5. BECAUSE JOHN AND OLIVE A. WERE BAPTIZED AT THE SAME TIME, THERE IS A POSSIBILITY THEY ARE HUSBAND AND WIFE. I HAVE NOT LOCATED A JOHN MARRIED TO AN OLIVE. IN APRIL 1834 WHEN CHARLES VAUN SOLD LAND TO JOHN THOMPSON, JOHN VAUGHN WAS A WITNESS. IN 1835, A JOHN W. VAUGHN DIED IN OHIO. JESSE VAUGHN WAS APPOINTED ADMINISTRATOR OF HIS ESTATE. DANIEL VAUGHN AND TILLINGHAST MOWRY WERE ACCEPTED AS HIS SURETIES. JOHN MCKINNEY, CALVIN SHEPHERD AND JOHN NOWLAND APPOINTED TO APPRAISE PERSONAL PROPERTY. IF JOHN W. IS A SON OF CHARLES, HIS SISTER NAMED A SON SHEPHERD FRANCIS. THERE IS A TILLINGHAST VAUGHN IN OHIO AS WELL AS A TILLINGHAST MOWRY. THERE IS A JOHN ON 1840 WASH CO, IL CENSUS--SAME PAGE AS JOEL. JOHN POSSIBLY HAS A SON NAMED JOHN LIVING IN FILMORE CO, MN IN 1870--AGE 23--HE IS A METHODIST CLERGYMAN. WIFE, EMMA IS 18. LIVING WITH JOHN AND EMMA IS SAMUEL AGE 51. I BELIEVE THIS SAMUEL IS THE SAME ONE AS ON 1850 AND 1860 ERIE CO. CENSUS LIVING WITH DAMARIS FRANCIS AND WHICH SAMUEL IS A SON OF CHARLES AND ELIZABETH. SAMUEL IS NOT WITH DAMARIS IN 1870. A JOHN VAUGHN WAS MARRIED TO HARIETTA MUNSON 25 NOV 1833 AT CUYAHOGA, OH. THIS JOHN IS ON THE 1850 CENSUS IN PIERPONT, MERCER, PA. HE IS 38; HARRIETTA IS 34. CHILDREN INCLUDE: FREEMAN, ANNA, ORIN, SARAH JANE, ELIZABETH, AMANDA, AND JAMES. THERE IS YET ANOTHER JOHN VAUGHN, AGE 50 IN 1850 LIVING IN ASHTABULA COUNTY, OHIO. HE HAS A SON NAMED CHARLES. ALSO SONS NAMED ALBERT AND CLARK. HIS WIFE, MARY ANN IS ONLY 36. (VAC; CEN; WIL)

NANCY VAUN/VAUGHN

NANCY IS A VERY COMMON NAME AMONG THE VAUGHN FAMILIES WE HAVE RESEARCHED. CHARLES AND ELIZABETH HAD TWO DAUGHTERS IN

1830--AGES 5-10. BOTH WOULD HAVE BEEN OLD ENOUGH TO BE BAPTIZED IN 1833. IS NANCY ONE OF THEM? A NANCY VAUGHN MARRIED EDWARD CONKLIN 30 OCT 1836 AT CUYAHOGA, OH. IN 1855, AN EDWARD CHARLES CONKLIN WAS BORN IN WAUKESHA, WI. HE IS LISTED ON THE ANCESTRAL FILE AS AN ORPHAN. IS IT POSSIBLE THAT HIS PARENTS WERE EDWARD CONKLIN AND NANCY VAUGHN? ON 6 OCT 1845, NANCY C. VAUGHN, CHILD OF RUFUS S. VAUGHN AND POLLY WAS BLESSED BY ISAAC MORLEY AND JAMES C. SNOW IN THE ADAMS, IL BRANCH. NANCY C. VAUGHN, POLLY VAUGHN AND JOEL ARE LISTED AS MORMON LAND OWNERS IN MISSOURI. RUFUS IS IN KEOKUK, IOWA IN 1850, AGE 29. HIS WIFE IS POLLY AND HE HAS CHILDREN, NANCY AND ORLAN. A NANCY C. VAUGHN OF JACKSONVILLE, SANGAMON, IL WAS MARRIED TO JOHN M. STRINGHAM 3 MAY 1862. ALTHOUGH THERE IS SOME MERIT IN THE FIRST NANCY BEING THE ONE BAPTIZED, I LEAN TOWARD THE NANCY VAUGHN WHO MARRIED WILLIAM WHEELER OR NANCY, THE WIFE OF RUFUS. IN 1850, NANCY AND WILLIAM WHEELER ARE LIVING IN FRANKLIN, ERIE, PA. NANCY IS 32 YEARS OLD. SHE WOULD HAVE BEEN ABOUT 15 AT HER BAPTISM--WHICH DOESN'T QUITE FIT WITH THE CENSUS OF CHARLES--BUT SHE COULD HAVE BEEN WORKING OUT. NANCY NAMES CHILDREN: WILLIAM, TRUMAN, ADELIA, HUBBARD, P.A., MARY, S.A., DAVID. IN 1860, POLLY (P.A.) IS LISTED TWICE ON THE CENSUS--ONCE WITH HER PARENTS AND ALSO WITH DAMARIS AND WILLIAM FRANCIS--AGE 16--A DOMESTIC SERVANT IN DAMARIS' HOME. IF NANCY IS DAMARIS' SISTER, THEN POLLY WOULD BE A NIECE. THESE NAMES REALLY TIE IN WITH RUFUS VAUGHN'S FAMILY ALSO. RUFUS' WIFE, NANCY GRIDLEY VAUGHN, IS MENTIONED IN HER FATHER, DAVID GRIDLEY'S, WILL IN 1828. IT IS WITNESSED BY RUFUS VAUGHN. RUFUS AND NANCY VAUGHN WERE AMONG THOSE WHO LOST PROPERTY IN MISSOURI AND SOUGHT REDRESS. (SEE JOHN VAUGHN) (AF; VAC; CEN: IGI; NJ; MLO)

OLIVE A. VAUN/VAUGHN

OLIVE AND JOHN WERE BAPTIZED TOGETHER. THERE IS A JOHN L. VAUGHN WHO HAD A SISTER, OLIVE S. VAUGHN. THEY ARE CHILDREN OF JOHN VAUGHN AND BETSY BURR. THIS IS A POSSIBILITY FOR OUR OLIVE. (VAC; PCJ)

POLLY WALDO

ON 1830 CENSUS--CONNEAUT, ERIE, PA, THERE ARE TWO WALDO FAMILIES: ORIN WALDO, CALVIN WALDO. IN 1840, THERE IS A RANSOM WALDO IN CONNEAUT. ON THE 1850 CENSUS OF ELK CREEK IS ROBERT WALDO 58, AND HIS WIFE MARY AGE 40. CHILDREN ARE EDWIN, GENET, S.A., SHUBAL, MARVIN, AND MARCUS. POLLY IS OFTEN A

NICKNAME FOR MARY. POLLY A. WALDO HAD LAND TRANSACTION IN ERIE COUNTY IN 1881. (VAC; LAN; CEN)

BENJAMIN WELLS

BENJAMIN WELLS WAS BORN 29 MAR 1792 AT WESTMORELAND, PA. THE WELLS FAMILY WAS QUITE PROMINENT IN ERIE COUNTY. FROM ERIE COUNTY HISTORY: IN 1815, SAMUEL WELLS AND SONS, OTIS, OBED, FRANKLIN, SAMUEL AND JULIUS CAME TO ERIE CO., SETTLED WELLSBURG WHICH IS CALLED LUNDY'S LANE TODAY. THE WELLS FAMILY WERE BAPTISTS. BENJAMIN MARRIED EUNICE SNODDY (SHOULD READ SAWDEY). (SEE JOHN SAWDEY) EUNICE DIED IN PENNSYLVANIA. BENJAMIN HAD ANOTHER MARRIAGE TO HANNAH HAMILWRIGHT. NO DATES KNOWN. BENJAMIN IS IN ELK CREEK IN 1830 AGE 30-40. IN HIS HOME IS 1 MALE 5-10; 1 FEMALE 5-10 AND 2 FEMALES 10-15. NO FEMALES OLD ENOUGH TO BE HIS WIFE. ALSO IN 1830 IN ERIE COUNTY ARE TWO FAMILIES IN CONNEAUT: DAVID WELLS, JONATHAN WELLS AND IN ELK CREEK, AND THERE IS FRANKLIN WELLS. BENJAMIN WAS IN KIRTLAND, OH FOR WORK ON THE TEMPLE. BENJAMIN DIED IN ATCHINSON CO, MO. THE ANCESTRAL FILE NAMES THE FOLLOWING CHILDREN: MARY B. 1821 IN GIRARD, ERIE, PA (SHE MARRIED IN 1839 IN KIRTLAND--GEORGE WASHINGTON SNOW.); EUNICE B. 1824 IN ERIE, PA (IGI GIVES TWO POSSIBLE MARRIAGES FOR EUNICE--BOTH IN GEauga COUNTY, OH--21 JAN 1838 TO ELIAS FRAZIER AND 24 MAR 1838 TO CHARLES WOOD.); WILLIAM B. 5 FEB 1826 IN ERIE COUNTY, PA. (WILLIAM MARRIED IN 1843 IN HOLT CO, MO, ELIZABETH AMON.) A BENJAMIN J. WELLS HAD LAND TRANSACTION IN ERIE COUNTY IN 1881. (NAV; VAC; CEN; PKO; HEC; TIB; IGI; AF; LAN; ECP)

DINNIS WELLS

POSSIBLY CHILD OF BENJAMIN AND EUNICE. THERE IS A D.N. WELLS IN WASHINGTON, ERIE, PA IN 1850--AGE 45. HIS WIFE IS J. A.; CHILDREN: ERASTUS, MINERVA, J.S., H. CLAY, SARAH R. AND D.P. (VAC; CEN)

EUNICE WELLS

DAUGHTER OF JOHN SAWDEY; WIFE OF BENJAMIN WELLS. BORN APT 1796 IN PA. DIED IN PA. HER NAME IS GIVEN AS EUNICE SNODDY. THERE ARE NO SNODDY'S IN ERIE COUNTY, BUT THERE ARE SODDY AND SAWDEY FAMILIES. JOHN SAWDEY'S WILL IDENTIFIES A DAUGHTER AS EUNICE WELLS. (SEE JOHN SAWDEY) BAPTIZED AT THE MATTHEW'S HOME. BENJAMIN AND EUNICE ALSO HAD A DAUGHTER, EUNICE, WHO BECAME A MORMON. SINCE ON THE 1830 CENSUS, THERE IS NO WOMAN OLD ENOUGH TO BE THE WIFE OF BENJAMIN, THE BAPTIZED EUNICE COULD HAVE BEEN BENJAMIN'S 8 YEAR OLD DAUGHTER. (SEE MATTHEWS) (PKO; VAC; CEN; JSW)

EXPERIENCE WHEELER

EXPERIENCE WAS BORN 27 FEB 1766 IN CHESTERFIELD, FAIRFIELD, CT. DAUGHTER OF JONATHAN ALDEN AND EXPERIENCE HAYWARD. SHE MARRIED RANDALL WHEELER AND HAD 9 CHILDREN: BETSY; HOWARD; POLLY; ABIGAIL; BETSY ELIZABETH; EXPERIENCE; RANDALL; SALLY; AND FANNY. HER DAUGHTER, ABIGAIL MARRIED BENJAMIN FRANKLIN SPENCER AND WAS BAPTIZED IN ERIE COUNTY. (SEE SPENCER). HER DAUGHTER, EXPERIENCE, MARRIED 1. EDMUND HOBART; 2. ERASTUS RUDD; 3. JOSEPH HANCOCK. SHE IS MOTHER OF 19 CHILDREN INCLUDING 4 SETS OF TWINS! (SEE RUDDS; ALSO PHEBE THOMPSON) ANOTHER DAUGHTER, BETSY ELIZABETH MARRIED GIDEON BROWNELL--NOT ON THIS BAPTISMAL LIST-- BUT THEY DID GO TO NAUVOO AND ON TO UTAH. FANNY MARRIED HORACE SIMMONS/SYMONDS WHOM I BELIEVE TO BE THE CHRISTIAN PREACHER THE MISSIONARIES REFERRED TO WORKING DILIGENTLY WITH TO CONVERT. RANDALL WHEELER'S PENSION PAPERS VERIFIES THAT HORACE WAS INDEED A CLERGYMAN AND THE FOLLOWING LETTER TO THEIR DAUGHTER BETSY ELIZABETH BROWNELL WITH AN ADDENDUM BY HORACE SIMMONS CLINCHES THE RELATIONSHIP: *DEAR CHILDREN, WE RECEIVED YOUR LETTER DATED MAY 7. WE WERE GLAD TO HEAR YOU WERE ALL ALIVE AND IN GOOD HEALTH. WE WOULD INFORM YOU THAT THROUGH THE MERCIES OF GOD WE ARE YET ALIVE. WE ARE OLD AND VERY MUCH BROKEN DOWN AND OUT OF HEALTH. WE ARE NEITHER OF US ABLE TO DO BUT VERY LITTLE OF ANY KIND OF LABOR. WE DO NOT EXPECT TO STAY HERE IN THIS WORLD OF SIN AND TROUBLE BUT A LITTLE WHILE LONGER. IT IS MY DESIRE SO THAT I MAY BE READY... SUMMONS COMES, THAT DEATH MAY BE NO TERROR, BUT THAT I MAY GIVE UP MY ACCOUNT WITH JOY. GIDEON, RELIGION IS GOOD TO LIVE BY AND BETTER TO DIE BY. LET US ALL TRY TO LIVE THAT IF WE MEET NO MORE ON EARTH WE MAY MEET IN HEAVEN WHERE PARTING IS NO MORE. YOU WROTE TO KNOW IF WE WERE AMIND TO COME INTO THAT COUNTRY AND IF*

WE WERE YOU WOULD COME AFTER US. WE DO NOT THINK OURSELVES ABLE TO GO OR WE THINK WE COULD NOT UNDERGO THE FATIGUES OF THE JOURNEY. YOU WROTE YOU WANTED TO KNOW IF WE LIVED COMFORTABLE OR NOT. WE HAVE NOT SUFFERED FOR ANYTHING YET, BUT WE HAVE GOT SO THAT WE CANNOT HELP OURSELVES OF ANY CONSEQUENCE AND I DO NOT KNOW HOW WE SHALL MAKE OUT AS THERE IS NONE THAT FEEL THEIRSELVES UNDER ANY OBLIGATION TO HELP US BUT HORACE (SYMONDS) AND BENJ. SPENCER. BOTH DO WHAT THEY CAN AND ARE WILLING TO DO, BUT KNOW THEY ARE NOT RICH AND IT IS HARD FOR THEM AND IF THE LORD HAS BLESSED YOU WITH THE GOOD THINGS OF THIS WORLD SO THAT YOU FEEL YOURSELF ABLE AND WILLING TO CAST US YOUR MIGHT AND HELP US A LITTLE, WE SHOULD RECEIVE IT WITH THANKFULNESS HEARTY. WE STAND IN NEED OF SOME CLOTHING AND HAVE NO WAY TO GET ANY. B.S. AND H. SIMONDS HAVE LARGE FAMILIES TO CLOTHE OF THEIR OWN. B. SPENCER LIVES IN SPRINGTOWN EIGHTEEN MILES FROM US. WE SHOULD BE GLAD TO SEE YOU ALL. WE WANT YOU TO COME AND SEE US SOON IF YOU CAN. I HAVE NOTHING SPECIAL TO WRITE SO I DRAW TO A CLOSE BY SUBSCRIBING OURSELVES. YOUR LOVING PARENTS, RANDIL AND EXPERIENCE WHEELER

SPRINGFIELD, JUNE 22, 1837 TO GIDEON AND BETSY BROWNELL (PKO; AF; IGI; VAC; CHB; RWL)

RANDALL WHEELER

BAPTIZED AT THE AGE OF 74 YEARS OLD WITH HIS WIFE, EXPERIENCE! MANY OF THEIR CHILDREN WERE ALSO ON THE CONVERT LIST.

BORN 18 APR 1758 TO EPHRIAM WHEELER AND HANNAH IN GREENWICH, MA OR HARTFORD, CT. HE IS A TWIN. HE IS ON 1830 CENSUS SPRINGFIELD, ERIE, PA. AGE 70-80. RANDALL APPLIED FOR A PENSION 7 NOV 1832, AGED 74 YRS, RESIDENT OF SPRINGFIELD. HE SAID HE WAS ENLISTED IN GREENWICH, HAMPSHIRE, MA ON 10 DEC 1775, FOR 6 WEEKS IN MILITIA UNDER CAPTAIN ELIJAH DWIGHT. IN SEP 1776, ENLISTED AND SERVED THREE MONTHS UNDER CAPTAIN BENJAMIN BOWNEY, COL SAMUEL BREWER; IN MAY 1777, SERVED TWO MONTHS UNDER CAPTAIN JOHN THOMPSON; SEP 1777, SERVED ONE MONTH UNDER CAPTAIN WILSON, COL ELISHA PORTER; IN OCT 1778, SERVED FIVE MONTHS; AND SERVED AGAIN FOR ONE MONTH IN JULY 1779. SINCE THE WAR HE HAD RESIDED IN CHESHIRE CO, NH; LITTLETON, GRAFTON, NH; COOS CO., NH; MADISON CO., NY; THEN IN 1826, TO ERIE COUNTY, PA. IN 1790, HE WAS ON CENSUS OF CHESHIRE CO, NH WITH ONE MALE OVER 16; ONE MALE UNDER 16 AND 4 FEMALES IN THE FAMILY. EARLY RESIDENTS OF ERIE COUNTY INCLUDED JAMES AND SILAS WHEELER WHO ARE POSSIBLE BROTHER OS RANDALL. MANY WHEELERS BURIED IN ERIE COUNTY CEMETERIES. (SEE EXPERIENCE). IN 1840, THERE IS A RANDALL

WHEELER AND AN EPHRIAM WHEELER IN CALDONIA, VT. RANDALL WHEELER AND EXPERIENCE ARE DIRECT ANCESTORS OF THIS AUTHOR. (VAC: CEN: PEN: DAR: CEM: CHB; RWL)

BENJAMIN WILCOX

THE 1830 CENSUS ELK CREEK, ERIE, PA LISTS BENJAMIN WILCOX. BENJAMIN WAS BAPTIZED AT LATER TIME THAN MARY--SAME TIME AS HARMONS. HIST. OF ERIE CO. SAYS: ROBERT AND DEBORAH BROWN WILCOX HAD 7 CHILDREN: AMONG LIVING (IN 1884) ARE: NATHANIEL AND ROBERT. WIDOW (OF WHOM?) MD. BENJAMIN WILCOX AND HAD: BENJAMIN, SARAH, (WIFE OF JOHN ROCKWELL), SUSAN. BENJAMIN AND MARY WILCOX SOLD SOME PROPERTY IN 1837 AND MAY HAVE GONE TO KIRTLAND OR NAUVOO. IT APPEARS THAT THE MARY BAPTIZED IS WIFE OF BENJAMIN. IN 1840, BENJAMIN WILCOX IS IN STREETSBORO, PORTAGE, OHIO. IN 1848, BENJAMIN WILCOX WAS CAPTAIN OF 10 IN FIRST COMPANY; 3RD DIVISION OF WILLARD RICHARD'S COMPANY. (JH; VAC; HEC; LAN; CEN; FFU)

MARY WILCOX

WIFE OF BENJAMIN WILCOX. IN 1837, SOLD PROPERTY IN ERIE COUNTY IN CONJUNCTION WITH BENJAMIN. (SEE BENJAMIN WILCOX) (VAC; LAN)

ALONZO WINCHESTER

IDENTITY UNKNOWN. A MEMBER OF ZION'S CAMP. HE DIED IN MO. (VAC; PKO)

BENJAMIN WINCHESTER

BORN 6 AUG 1818 AT ELK CREEK, ERIE, PA, SON OF STEPHEN WINCHESTER AND NANCY CASE. YOUNGEST MEMBER OF ZION'S CAMP--@ AGE 16. RESIDENT OF KIRTLAND 1833-1837. RECEIVED HIS ELDER'S LICENSE 14 APR 1836. SIGNED AS A WITNESS OF THE KIRTLAND SAFETY SOCIETY. SERVED A MISSION TO THE EASTERN STATES IN 1837. REPORTED ON HIS MISSIONARY LABORS AT THE CONFERENCE OF 8 OCT 1837 HELD AT WEST TWP, COLUMBIANA, OH. HE HAD LABORED WITH COMPANION, JEDEDIAH M. GRANT AND BAPTIZED 12. MOVED TO CALDWELL CO., MO IN 1837. FIRST MISSIONARY IN PHILADELPHIA SERVING WITH JEDEDIAH M. GRANT AND JOSHUA GRANT FROM JUN-OCT 1837. SERVED A MISSION TO PA, MD, AND OH FROM JAN-MAY 1838. BETWEEN AUG 1839 AND FEB 1840, MULTITUDES WERE BAPTIZED INTO THE CHURCH IN PHILADELPHIA AND IN THE REGIONS ROUND ABOUT--UNDER THE DIRECTION OF BENJAMIN WINCHESTER. HE WAS THE PRESIDING ELDER OF THE CHURCH FOR CONFERENCE HELD 6 APR 1840. AT THE CONFERENCE HELD 17 OCT 1840, THERE WERE 896 MEMBERS PRESENT. BENJAMIN WINCHESTER WAS AUTHORIZED BY THE CHURCH TO PUBLISH THE GOSPEL REFLECTOR AND HE PUBLISHED 12 BI-MONTHLY ISSUES FROM JAN-JUN 1841. HE WAS ELECTED STAKE PRESIDENT IN PHILADELPHIA AT CONFERENCE ON 6 APR 1841. HE SERVED AS A MISSIONARY TO SALEM, MA IN AUG 1841. RELEASED DUE TO ASTHMA AGGRAVATED BY COLD AND DEBTS THAT NECESSITATED EMPLOYMENT. HE LABORED UNTIL DEC 1841. IN JAN 1842, HE WAS AGAIN PREACHING IN PHILADELPHIA. BENJAMIN SIGNED THE SCROLL PETITION FOR REDRESS OF THE TREATMENT OF THE SAINTS IN MISSOURI. ON 14 MAY 1842, BENJAMIN WAS REPRIMANDED FOR NOT FOLLOWING COUNSEL. ON 22 MAY 1843, CHARGES WERE BROUGHT AGAINST BENJAMIN WINCHESTER FOR IMPROPER CONDUCT, SLANDERING SAINTS, AND REJECTING COUNSEL. HE WAS DISFELLOWSHIPED AT THIS TIME. IN AUG 1844, BENJAMIN REFUSED TO VOTE TO SUSTAIN THE TWELVE. HE AND HIS WIFE WERE "CUT OFF" FROM CHURCH. BENJAMIN LIVED IN NAUVOO AS A MEMBER OF THE THIRD WARD. OTHER WINCHESTERS LISTED AS MEMBERS OF THE SAME WARD INCLUDE: ALEXANDER C., MARY H. M., NANCY, NANCY M., STEPHEN JR., AND STEPHEN SR. IN APRIL 1845, SIDNEY RIGDON ORGANIZED A CHURCH CALLED THE CHURCH OF CHRIST. BENJAMIN WINCHESTER WAS ONE OF THE QUORUM OF HIS TWELVE APOSTLES. THIS ORGANIZATION DISINTEGRATED BY 1847. BENJAMIN WINCHESTER INVESTIGATED CHARGES MADE BY HURLBUT THAT

THE BOOK OF MORMON WAS TAKEN FROM THE SPAULDING MANUSCRIPT. WROTE THE PAMPHLET, THE ORIGIN OF THE SPAULDING STORY. LATER, HE APOSTATIZED AND CIRCULATED FALSE STORIES ABOUT THE MORMONS. HE WROTE AN ANTI-MORMON PAMPHLET THAT IS EVEN IN USE TODAY, PRIMITIVE MORMONISM. MIGRATED TO UT AND SETTLED AT SALT LAKE CITY WHERE HE LIVED UNTIL HIS DEATH IN 1901. (PKO; HC; NAV; COR; KEQ; MRP; MMH; ZC; VAC)

DANIEL WINCHESTER

ON THE 1820 AND 1830 CENSUS ERIE CO, PA AT ELK CREEK. *THE HISTORY OF ERIE CO. PA VOL II* (1884) SAYS: "ISAAC POWELL B. 1 JAN 1818, A SON OF JAMES CAME TO ERIE IN MAY 1837. ISAAC MD. SUSAN M. WINCHESTER B. 26 NOV 1822, DAUGHTER OF DANIEL, ONE OF FIRST SETTLERS OF ELK CREEK AND NATIVE OF VT. DANIEL MARRIED PYRLINA. (SHE GIVES HER NAME AS PAULINA IN HER OWN WILL, BUT SIGNED AS PYRLINA.) SHE NAMED A STEPSON, JAMES WINCHESTER, IN HER WILL WHICH SUGGESTS THAT SHE WAS NOT FIRST WIFE OF DANIEL. OTHER CHILDREN NAMED IN HER WILL INCLUDE: CHARLES, SUSAN, EDWARD, EMELINE, GEORGE, MARY ANN, DANIEL WEBSTER, GEORGE. ALSO NAMED A GRANDDAUGHTER, ELLEN. DANIEL WINCHESTER WAS BUYING AND SELLING PROPERTY IN ELK CREEK, ERIE, PA AS LATE AS 1870. HE OWNED THE BLACK HORSE INN IN PLEASANT VALLEY IN THE TOWNSHIP. DANIEL DIED 6 SEP 1878 AT ELK CREEK. HE IS BURIED IN THE HOPE CEMETERY AT GIRARD. (VAC; CEN; WIL; HEC; CEM; CEN)

NANCY WINCHESTER

BORN 21 MAY 1795 AT ARGILE, WASHINGTON, NY DAUGHTER OF ALEXANDER CASE AND SUSAN ROGERS. SHE RECEIVED HER PATRIARCHAL BLESSING ON 16 MAY 1844 ALONG WITH HER HUSBAND, STEPHEN WINCHESTER. SHE IS THE MOTHER OF BENJAMIN WINCHESTER AND POSSIBLY SOME OF THE OTHER WINCHESTERS WHO WERE BAPTIZED. SHE DID BAPTISMS FOR THE DEAD IN NAUVOO AND WAS BAPTIZED FOR AN AUNT AND UNCLE, JAMES AND BETSY ALLEN. SHE WAS BAPTIZED FOR MARGARET DORMAN AND RELATIONSHIP WAS "AUNT". NANCY IS AMONG SEVERAL WINCHESTER WHO WERE MEMBERS OF NAUVOO THIRD WARD IN 1843. OTHERS INCLUDE: ALEXANDER C. WINCHESTER, BENJAMIN, MARY H. M., NANCY M., STEPHEN JR., AND STEPHEN SR. NANCY DIED IN MURRAY, SALT LAKE, UTAH ON 21 NOV 1878. SHE SIGNED THE SCROLL PETITION FOR REDRESS FOR THE SAINTS WHO WERE EXPELLED FROM MISSOURI. SHE WAS ON THE 1860 CENSUS OF SALT LAKE IN THE 17TH WARD; AGE 65 WITH HER

HUSBAND, STEPHEN AND DAUGHTER, NANCY MARIAH. (VAC; CEN; AF; PAT; NBD; MRP; NJ)

STEPHEN WINCHESTER

BORN 8 MAY 1795; SON OF BENJAMIN WINCHESTER AND BETHIA BENJAMIN. A SISTER, SALLY MARRIED ASSEL HURLBUT. STEPHEN MARRIED NANCY CASE. ON THE 1820 AND 1830 CENSUS OF ERIE COUNTY. STEPHEN WAS ORDAINED A TEACHER IN THE AARONIC PRIESTHOOD BY JOHN F. BOYNTON MARCH 21, 1833 AT ORGANIZATION OF ELK CREEK BRANCH OF SAINTS AND CHARGED TO "WATCH OVER THE CHURCH AT ELK CREEK." HOSTED A MEETING FOR ORSON PRATT AND LYMAN JOHNSON TO "GIVE THE CHURCH SOME INSTRUCTION" ON 1 DEC 1833 AT ELK CREEK. MEMBER OF THE FIRST QUORUM OF SEVENTY. FATHER OF BENJAMIN WINCHESTER. MARCHED IN ZION'S CAMP (AS LUPTON WINCHESTER) WITH HIS SON, BENJAMIN. HIS DAUGHTER, NANCY MARIAH WINCHESTER, MARRIED 1. JOSEPH SMITH AND 2ND. HEBER C. KIMBALL. STEPHEN WAS BAPTIZED BY PROXY FOR HIS FATHER, BENJAMIN; COUSINS: LUCY CHAPMAN, HYDE, ASA AND TIMOTHY FREEMAN. MORMON LAND OWNERSHIP IN MISSOURI LISTS STEPHEN SR; WIFE, NANCY CASE; DAUGHTER, NANCY MARIAH, ALEXANDER, JAMES, STEPHEN JR. AT PAYSON, ADAMS, IL, STEPHEN WINCHESTER PRESENTED THE FOLLOWING BILL OF LOSSES FOR REDRESS: "*A BILL OF LOSSES AND DAMAGES SUSTAINED BY THE LATE OUTRAGE IN THE STATE OF MO BY THE ORDER OF GOVERNOR BOGGS. TO TIME AND EXPENSE IN MOVING TO MO \$250; 40 ACRES OF LAND IN FAR WEST \$400 WITH 40 ACRES IMPROVEMENTS AND 6 ACRES WHEAT \$600; CORN, HOGS, OTHER PROPERTY \$100; ONE COW AND TWO CALVES \$35; TIME AND EXPENSE OF MOVING TO IL \$150.*" RECEIVED HIS PATRIARCHAL BLESSING 16 MAY 1844 IN CONJUNCTION WITH HIS WIFE, NANCY CASE WINCHESTER. STEPHEN AND NANCY ARE ON THE LIST OF MEMBERS OF THE NAUVOO 3RD WARD IN 1843 ALONG WITH OTHER MEMBERS OF THEIR FAMILY INCLUDING ALEXANDER C., BENJAMIN, MARY H., M., NANCY M., AND STEPHEN JR. IN NAUVOO, STEPHEN WINCHESTER WAS BAPTIZED FOR BENJAMIN AND BETHIA WINCHESTER -RELATIONSHIP -SON. JAMES W. WINCHESTER, SON OF STEPHEN AND NANCY CROSSED THE PLAINS IN HOWARD EGEN'S INDEPENDENT COMPANY IN 1849. ALSO INCLUDED ON LIST WITH JAMES ARE: MARIA, MARY, AND STEPHEN JR. CHILDREN OF STEPHEN AND NANCY; AND STEPHEN HIMSELF AND NANCY, HIS WIFE. ON 1860 CENSUS OF 17TH WARD SALT LAKE AGE 65 WITH REAL ESTATE WORTH \$1300 AND PERSONAL ESTATE \$1000--OCCUPATION A FARMER. STEPHEN'S OBITUARY IS IN DESERET NEWS OF SALT LAKE CITY AND READS: "*AT HIS RESIDENCE IN THE 17TH WARD, JAN 1, 1873 AT 9 P.M., OF INFLAMMATION OF THE LUNGS, STEPHEN WINCHESTER, IN HIS 78TH YEAR. DECEASED WAS BORN IN VERSHIRE, ORANGE, VT, 8 MAY 1797 AND WAS THE SON OF*

BENJAMIN AND BETHIA (BENJAMINS) WINCHESTER. HE WAS BAPTIZED INTO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN 1833, AND MOVED TO KIRTLAND, OH, THE SAME YEAR. WAS CAPTAIN OF A COMPANY IN ZION'S CAMP IN 1834. WAS ORDAINED AN ELDER SOON AFTER HIS BAPTISM. HE SHARED THE PERSECUTIONS OF, AND WAS DRIVEN WITH THE CHURCH FROM THE STATES OF MISSOURI IN 1838-9 AND ILLINOIS IN 1846. HE REMAINED AT WINTER QUARTERS UNTIL THE SPRING OF 1849 AND REACHED SALT LAKE CITY IN AUG OF THE SAME YEAR WHERE HE REMAINED UP TO THE TIME OF HIS DEATH. HE WAS A MAN OF STRONG CONSTITUTION, OF QUIET, PERSEVERING, AND INDUSTRIOUS HABITS; OF EXCELLENT CHARACTER; OF FIRM AND UNWAVERING FAITH, AND A KIND HUSBAND AND FATHER." (JHC; MRP; SLC; HC; NAV; MHA; PKO; ZC; CEN; DN; PAT; NJ; NBD)

ALVIRA WINEGAR

BORN 27 FEB 1818 AT GERMANTOWN, CHENANGO, NEW YORK OR HOMER, CORTLAND, NY. DAUGHTER OF SAMUEL T. WINEGAR AND RHODA CUMMINS. ALSO FOUND ON SOME RECORDS AS ELVIRA OR ALMIRA. SIBLINGS WERE ALVIN, JOHN, STEPHEN, SARAH, ANN, AND SAMUEL. ALVIRA (ALMIRA) MARRIED WILLIAM STOKER AND HAD A LARGE FAMILY. THEY LIVED IN MO; ADAMS CO., IL; NAUVOO, IL; MT. PISGAH, IOWA; COUNCIL BLUFFS, IOWA, AND PALMYRA, UT. WILLIAM STOKER, ALMIRA STOKER, SAMUEL D. STOKER, AND ANOTHER WILLIAM STOKER SIGNED THE SCROLL PETITIONS FOR REDRESS FOR THE BAD TREATMENT OF THE SAINTS IN MISSOURI. ALVIRA'S BROTHER, ALVIN, WAS NOT ON THE LIST OF ERIE CONVERTS, BUT HE WAS BAPTIZED AND MARCHED IN ZION'S CAMP. ANDREW JENSEN'S 1889 LIST OF CHILDREN WITH ZION'S CAMP SHOWS A "DAUGHTER OF ALVIN WINEGAR." ALVIN WAS BORN IN 1816 IN CHENANGO CO., NY. HE MARRIED MARY JUDD. HE IS FOUND IN THE SALT LAKE 16TH WARD IN 1854 AND 1859. (VAC; WFR; ZC; AF; MRP; ZC' RVJ)

JOHN WINEGAR

BORN 2 MAR 1823 AT GERMANTOWN, CHENANGO, NY. SON OF SAMUEL T. WINEGAR AND RHODA CUMMINS. DIED 30 MAR 1888. PIONEERS AND PROMINENT MEN OF UTAH HAS A JOHN WINEGAR B. IN MO. HE IS THE NEPHEW OF THIS JOHN; SON OF JOHN'S BROTHER, ALVIN AND MARY JUDD. IN NAUVOO, MARY WINEGAR WAS BAPTIZED FOR JOHN JUDD--RELATIONSHIP--FATHER; FOR NATHANIEL JUDD -RELATIONSHIP GRANDDAUGHTER; FOR ROLIN JUDD - RELATIONSHIP GREAT GRANDDAUGHTER; FOR JOHN AND SARAH SHEPHERD -RELATIONSHIP GRANDDAUGHTER; AND JOHN SHEPHERD - RELATIONSHIP NIECE. ALVIN WINEGAR WAS BAPTIZED FOR SUSAN, CLARICY, AND MARGARET

CUMMINS -RELATIONSHIP- NEPHEW. A JOHN WINEGAR IS LISTED AS BORN 2 MAR 1820 AT SEMPRONEOUS, CAYUGA, NY AND MARRIED TO AN ELIZABETH SMITH ON 16 MAY 1847. HE MOVED TO PENNSYLVANIA WITH HIS PARENTS (UNNAMED) AND THEN TO HENRY COUNTY, INDIANA IN 1830. (IF THESE TWO JOHN'S ARE THE SAME, THE IN DATE IS QUESTIONABLE.) THIS LATTER JOHN JOINED THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS AND WAS MOBBED AND DRIVEN FROM MISSOURI. HE THEN MOVED TO POTTAWATTAMIE Co., IOWA AND CHEYENNE Co., KS--SETTLING THERE IN 1886. HE WAS BAPTIZED A MEMBER OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS ON 18 MAY 1862 AT MACEDONIA, POTTAWATTAMIE, IOWA BY CHARLES DERRY. HE BELONGED TO THE NORTH STAR, IOWA RLDS BRANCH. (NAV 1;VAC: WFR; AF; RLDS; NBD)

RHODA WINEGAR

RHODA WINEGAR WAS THE FIRST PERSON BAPTIZED BY JOHN F. BOYNTON ACCORDING TO HIS RECORDS. SHE WAS BAPTIZED 20 JAN 1833. HER HUSBAND, SAMUEL T., WAS BAPTIZED THE FOLLOWING DAY. RHODA WAS BORN 20 NOV 1784 AT WILLINGTON, TOLLAND, CT. RHODA WAS BAPTIZED IN NAUVOO AS PROXY FOR HER DECEASED PARENTS, JOHN AND SARAH CUMMINS. A MARY WINEGAR WAS BAPTIZED FOR HER GRANDPARENTS, ROBERT AND SARAH SHEPHERD. ALSO AN UNCLE, JOHN SHEPHERD. THIS MARY IS PROBABLY MARY JUDD, WIFE OF RHODA'S SON, ALVIN. (SEE ALVIRA WINEGAR). RHODA CUMMINS MARRIED SAMUEL T. WINEGAR. THEIR CHILDREN WERE: ALVIN, ELVIRA (ALMIRA\ALVIRA), JOHN, STEPHEN, SARAH, ANN, AND SAMUEL. MORMON LAND OWNERSHIP IN MISSOURI IDENTIFIES RHODA AS WIFE OF SAMUEL T. WINEGAR WITH CHILDREN: SUSAN ANN AND STEPHEN. (VAC; AF; WFR; NAV; MRP; NBD)

SAMUEL T. WINEGAR

BORN 7 DEC 1782 AT AMENIA, DUTCHESS, NY TO SAMUEL WINEGAR AND SUSANNAH THOMAS. HIS FULL NAME IS SAMUEL THOMAS WINEGAR. SIBLINGS INCLUDED ASENETH WINEGAR AND JEREMIAH WINEGAR. COULD ASENETH POSSIBLY BE THE ASENETH BALDWIN WHO WAS BAPTIZED? IN NAUVOO, SAMUEL WAS BAPTIZED FOR HIS FATHER, SAMUEL WINEGAR. (SEE RHODA). SAMUEL AND ALVIN SIGNED A PETITION IN OHIO. MARCHED IN ZION'S CAMP. SAMUEL AND RHODA WENT TO MISSOURI AND WERE FORCED FROM THEIR HOME IN OCTOBER 1838. SAMUEL T. WINEGAR FILED THE FOLLOWING REDRESS PETITION: "*STATE OF MO TO SAMUEL T. WINEGAR DURING OCT 1838: TO 80 ACRES OF LAND AND IMPROVEMENTS ON THE SAME; TO DAMAGE DONE TO 10 TON OF HAY; TO ONE WAGON; TO ONE ACRE TURNIPS; TO ONE COW; TO ONE OX YOKE; TO LOSS OF TIME 6 MONTHS.*" SAMUEL "X"D HIS NAME TO THE PETITION. IN NAUVOO, SAMUEL T. WINEGAR WAS BAPTIZED FOR SAMUEL WINEGAR - RELATIONSHIP- SON. TWO OF HIS CHILDREN, STEPHEN AND ALVIN CAME TO UTAH IN 1848. IT IS NOT KNOWN WHEN SAMUEL CAME--ACCORDING TO THOMAS BULLOCK'S ZION'S CAMP ROLL, SAMUEL BECAME A WISCONSIN APOSTATE. SAMUEL DIED 12 JUN 1874 AND IS SAID TO BE BURIED IN PLEASANT GROVE, UT, SO WE KNOW HE CAME TO UTAH. SAMUEL'S DAUGHTER, SARAH MARRIED JOHN SMITH IN ADAMS Co, IL; HIS SON, ALVIN MARRIED MARY JUDD AND HAD A LARGE FAMILY. A PICTURE OF ALVIN IS IN PIONEERS AND PROMINENT MEN OF UTAH. STEPHEN WORKED IN PARLEY'S CANYON IN SALT LAKE CUTTING AND HAULING STONE TO BUILD THE SALT LAKE TEMPLE. STEPHEN AND HIS FOUR SONS, GEORGE, WILLIS, LEONARD, AND JOHN WERE THE FIRST SETTLERS ON EGIN BENCH IN FREMONT Co., ID. HIS OTHER CHILDREN WERE: LOUISA,

GIDEON, ELNORA, AND THOMAS. THEY CAME IN JULY 1879. MR. WINEGAR BUILT THE FIRST HOME ON THE BENCH IN 1880. A BRANCH OF THE CACHE STAKE OF THE LATTER-DAY SAINT CHURCH WAS ORGANIZED AT EGIN ON 28 NOV 1881 AT A MEETING HELD AT THE HOME OF STEPHEN WINEGAR. THERE WERE 12 MEMBERS PRESENT. A DESCRIPTION OF SAMUEL'S SON, STEPHEN, WHO MARRIED LOIS SMITH, READS: *"GRANDFATHER WAS TALL AND SLIM AND HAD A BIG BEARD AND MUSTACHE. HE WAS RATHER LIGHT COMPLECTED, AND HAD ASTHMA REAL BAD AND HE NEVER COULD DO TOO MUCH WORK. HOWEVER, HE WAS A FISHERMAN AND ALTHOUGH HE WAS SO ILL, HE ALWAYS MAKE IT TO THE RIVER EACH MORNING SO WE COULD HAVE FRESH FISH FOR BREAKFAST. GRANDFATHER DIED 8 FEB, 1903. IT WAS BITTER COLD AND THE SNOW WAS SO DEEP THEY COULDN'T GET TO TOWN TO BUY A COFFIN, IF THERE WAS SUCH A THING. THE NEIGHBORS MADE THE COFFIN AND COVERED IT WITH DARK OUTING FLANNEL. EVERYONE FELT THEY HAD LOST A FRIEND WHEN STEPHEN WINEGAR DIED."* (VAC; PKO; NAV; HC; MRP; TBZC; MSS; ZC; WFR; AF; NBD)

LUCIEN WOODWORTH

LUCIAN WOODWORTH WAS BORN 3 APR 1799 IN ORANGE COUNTY, VERMONT. BEFRIENDED ELDERS JOHN F. BOYNTON AND ZEBEDEE COLTRIN WHEN THEY WERE ON MISSION IN NOV 1832. A PHEBE WOODWORTH IS MENTIONED OFTEN IN EVAN M. GREENE'S (A MISSIONARY TO ERIE COUNTY) JOURNAL. SEVERAL TIMES THE MISSIONARIES STAYED WITH SISTER PHEBE. SHE ALSO LED THE CHOIR ACCORDING THE GREENE'S JOURNAL. THERE ARE TWO WOODWORTH FAMILIES IN SPRINGFIELD IN 1830: ROBERT P. AND ELEAZOR WOODWORTH. ON 5 JUN 1841, THE PROPHET JOSEPH SMITH WAS ARRESTED BY SHERIFF THOMAS KING OF ADAMS COUNTY, IL. JOSEPH WENT WITH THE SHERIFF TO QUINCY, THEN BACK TO JOSEPH'S HOME IN NAUVOO. ON MONDAY 7 JUN, JOSEPH AND SHERIFF KING STARTED FOR MONMOUTH, WARREN CO, WHERE COURT WAS TO BE HELD. AS THEY WENT, MANY OF THE PROPHET'S FRIENDS INCLUDING LUCIEN WOODWORTH ACCOMPANIED HIM. THE 1842 CENSUS OF NAUVOO LISTS LUCEIN, PHEBE, FLORA ANNE, MARY C. AND JOHN IN THE 4TH WARD. LUCIEN IS MENTIONED IN THE DIARY OF HEBER C. KIMBALL AS BEING A MEMBER OF THE "COUNCIL." HE IS MENTIONED AS ONE OF THE HIGH PRIESTS. HE JOINED IN PRAYER CIRCLES AND ASSISTED IN PREPARING ROOMS TO BE USED FOR THE ENDOWMENT. LUCEIN RECEIVED HIS ENDOWMENTS AT NAUVOO ON 10 DEC 1845 ALONG WITH HIS WIFE, PHEBE WATROUS WOODWORTH. PHEBE WAS BORN 1 OCT 1805 IN SHARON, OTSEGO, NY. LUCIEN WOODWORTH IS IN POTTAWATTAMIE COUNTY, IOWA IN 1850. HE IS ALSO LISTED ON THE UTAH COUNTY, UTAH CENSUS. IT IS POSSIBLE THAT BOTH ARE THE SAME BECAUSE IT TOOK NEARLY TWO YEARS TO

COMPLETE THE 1850 CENSUS IN UTAH. (VAC; CEN; HC; NAU1; PHP; HCK)

ELIZA WRIGHT

EARLY SETTLERS (1822) OF ERIE COUNTY IN LOWVILLE - VENANGO TOWNSHIP WERE SAMUEL LOW AND HIS BROTHER-IN-LAW, DR. WRIGHT, BOTH FROM GENESEE COUNTY, NY. A LYDIA LOW AND AN ELIZA WRIGHT WERE BAPTIZED--ANY CONNECTION TO THESE MEN?

A PATRIARCHAL BLESSING GIVEN TO AN ELIZA WRIGHT ON 21 JUL 1846 GIVES A BIRTHDATE OF 16 MAY 1826. IS THIS OUR ELIZA? AN ASA AND SISTER WRIGHT WERE IN MO. ELIZA M. WRIGHT HAD LAND TRANSACTIONS IN ERIE COUNTY IN 1866. ELIZA WRIGHT IS IN HANCOCK, IL IN 1850. AN ELIZA WRIGHT BECAME THE SECOND WIFE OF ISAAC HILL IN GEauga Co., OH ON 7 JUL 1836--MARRIED BY JOSEPH SMITH. ISAAC WAS BORN 28 SEP 1806 AT BRIGHTON, BEAVER, PA AND DIED 25 JUN 1879 AT FISH HAVEN, BEAR LAKE, ID. ISAAC HILL AND ELIZA WRIGHT RECEIVED THEIR ENDOWMENTS IN THE NAUVOO TEMPLE ON 1 JAN 1846. ANOTHER ELIZA WRIGHT MARRIED SAMUEL GRAHAM IN EDINBORO, ERIE, PA 21 DEC 1852. (VAC; PAT; MLO; PKO; NTR; KK; ECP)

WHAT DO THE MORMONS BELIEVE?

ALEXANDER WENTWORTH, EDITOR OF THE *CHICAGO DEMOCRAT* ASKED JOSEPH SMITH THIS QUESTION ABOUT 1842. JOSEPH ISSUED A CONCISE STATEMENT CONTAINING 13 ARTICLES OR STATEMENTS OF BELIEF. THESE STATEMENTS HAVE SINCE BEEN NAMED THE *ARTICLES OF FAITH*. MORMON CHILDREN MEMORIZE THEM; MODERN-DAY MISSIONARIES TEACH THEM; AND MOST LATTER-DAY SAINTS CAN QUOTE ALL OR PARTS OF THESE STATEMENTS. THEY ARE DEAR TO OUR HEARTS.

THE ARTICLES OF FAITH

1. WE BELIEVE IN GOD, THE ETERNAL FATHER, AND IN HIS SON JESUS CHRIST, AND IN THE HOLY GHOST.
2. WE BELIEVE THAT MEN WILL BE PUNISHED FOR THEIR OWN SINS, AND NOT FOR ADAM'S TRANSGRESSION.
3. WE BELIEVE THAT THROUGH THE ATONEMENT OF CHRIST, ALL MANKIND MAY BE SAVED, BY OBEDIENCE TO THE LAWS AND ORDINANCES OF THE GOSPEL.
4. WE BELIEVE THAT THE FIRST PRINCIPLES AND ORDINANCES OF THE GOSPEL ARE: FIRST, FAITH IN THE LORD JESUS CHRIST; SECOND, REPENTANCE; THIRD, BAPTISM BY IMMERSION FOR THE REMISSION OF SINS; FOURTH, LAYING ON OF HANDS FOR THE GIFT OF THE HOLY GHOST.
5. WE BELIEVE THAT A MAN MUST BE CALLED OF GOD, BY PROPHECY, AND BY THE LAYING ON OF HANDS BY THOSE WHO ARE IN AUTHORITY, TO PREACH THE GOSPEL AND ADMINISTER IN THE ORDINANCES THEREOF.
6. WE BELIEVE IN THE SAME ORGANIZATION THAT EXISTED IN THE PRIMITIVE CHURCH, NAMELY, APOSTLES, PROPHETS, PASTORS, TEACHERS, EVANGELISTS, AND SO FORTH.
7. WE BELIEVE IN THE GIFT OF TONGUES, PROPHECY, REVELATION, VISIONS, HEALING, INTERPRETATION OF TONGUES, AND SO FORTH.
8. WE BELIEVE THE BIBLE TO BE THE WORD OF GOD AS FAR AS IT IS TRANSLATED CORRECTLY; WE ALSO BELIEVE THE BOOK OF MORMON TO BE THE WORD OF GOD.
9. WE BELIEVE ALL THAT GOD HAS REVEALED, ALL THAT HE DOES NOW REVEAL, AND WE BELIEVE THAT HE WILL YET REVEAL MANY GREAT AND IMPORTANT THINGS PERTAINING TO THE KINGDOM OF GOD.
10. WE BELIEVE IN THE LITERAL GATHERING OF ISRAEL AND IN THE RESTORATION OF THE TEN TRIBES; THAT ZION (THE NEW JERUSALEM) WILL BE BUILT UPON THE AMERICAN CONTINENT; THAT CHRIST WILL REIGN PERSONALLY UPON THE EARTH; AND, THAT THE EARTH WILL BE RENEWED AND RECEIVE ITS PARADISIACAL GLORY.
11. WE CLAIM THE PRIVILEGE OF WORSHIPING ALMIGHTY GOD ACCORDING TO THE DICTATES OF OUR OWN CONSCIENCE, AND ALLOW ALL MEN THE SAME PRIVILEGE, LET THEM WORSHIP HOW, WHERE OR WHAT THEY MAY.
12. WE BELIEVE IN BEING SUBJECT TO KINGS, PRESIDENTS, RULERS, AND MAGISTRATES, IN OBEYING, HONORING, AND SUSTAINING THE LAW.
13. WE BELIEVE IN BEING HONEST, TRUE, CHASTE, BENEVOLENT, VIRTUOUS, AND IN DOING GOOD TO ALL MEN; INDEED, WE MAY SAY THAT WE FOLLOW THE ADMONITION OF PAUL--WE BELIEVE ALL THINGS, WE HOPE ALL THINGS, WE HAVE ENDURED MANY THINGS, AND HOPE TO BE ABLE TO ENDURE ALL THINGS. IF THERE IS ANYTHING VIRTUOUS, LOVELY, OR OF GOOD REPORT OR PRAISEWORTHY, WE SEEK AFTER THESE THINGS.

AND YET ANOTHER TESTIMONY

I, CHERYL HARMON BEAN, WAS BORN OF GOODLY PARENTS, EVEN IN ZION--WHERE GOD'S HOLY PROPHETS RESIDE. BECAUSE OF DECISIONS MADE BY MY ANCESTORS WHEN MISSIONARIES VISITED THEIR HOMES WITH THE NEWS THAT THE GOSPEL OF JESUS CHRIST HAD BEEN RESTORED TO EARTH AGAIN THROUGH A PROPHET--EVEN

JOSEPH SMITH--AND THAT THE FULLNESS OF CHRIST'S GOSPEL WAS AGAIN UPON THE EARTH, I HAVE BEEN RAISED AND TAUGHT OF CHRIST FROM MY INFANCY.

I HAVE LEARNED, THROUGH MY OWN EXPERIENCE, THAT MY PERSONAL PRAYERS ARE HEARD BY A KIND AND LOVING HEAVENLY FATHER. NOT ONLY ARE THESE PRAYERS HEARD, BUT THEY ARE ANSWERED! OH, THE JOY THAT IS MINE TO KNOW THAT GOD WILL SPEAK TO COMMON, EVERY-DAY PEOPLE; THAT HE WILL GUIDE US IN OUR QUESTS; THAT HE CARES WHEN WE HAVE QUESTIONS AND CONCERNS; AND THAT HE WILL HEAL US IN OUR WEAKNESSES.

WHEN I WAS A VERY YOUNG GIRL, I HAD A DREAM ONE NIGHT. THAT DREAM HAS SHAPED MY LIFE. IN MY DREAM, I WAS IN A BEAUTIFUL PALACE WITH MY REAL PARENTS--A KING AND QUEEN. I HAD BEEN CALLED IN TO THEIR THRONES AND MY FATHER, THE KING, TOOK ME ON HIS LAP AND STROKED THE RINGLETS IN MY HAIR. HE HELD ME CLOSE AND TALKED SOFTLY TO ME ABOUT MY FUTURE. DID I WANT TO BECOME A QUEEN LIKE MY MOTHER? OH, YES! YES! SHE WAS EVERYTHING I WANTED TO BE.

MY KINGLY FATHER TOLD ME THAT IN ORDER FOR ME TO BE LIKE HER I NEEDED SOME EXPERIENCE I COULD NOT GET HERE IN THE PALACE. I WAS TO GO AND LIVE WITH SOME COMMON PEOPLE--A FAMILY WHO WOULD NOT KNOW WHO I REALLY WAS--AND TO EXPERIENCE LIFE IN THAT FAR AWAY COUNTRY TO LEARN THINGS THAT COULD BE LEARNED IN NO OTHER WAY. NO ONE MUST KNOW MY TRUE IDENTITY. IF THEY KNEW WHO I REALLY WAS, I WOULD RECEIVE SPECIAL TREATMENT AND NOT LEARN MY LESSONS. IN THE TENDER MOMENTS THAT FOLLOWED, MY ROYAL PARENTS PREPARED ME FOR THIS LONG JOURNEY. MY FATHER GAVE ME A PRESENT IN A LOVELY GIFT-WRAPPED BOX TO TAKE WITH ME. BEFORE I COULD OPEN THE PRESENT, HE TOLD ME THAT THIS WAS A GIFT THAT HE AND MY MOTHER HAD CHOSEN ESPECIALLY FOR ME--A GIFT THAT WOULD REMIND ME WHO I REALLY WAS. HE TOLD ME THAT WHERE EVER I WENT IN THAT FAR AWAY LAND, THAT PEOPLE WOULD SEE THIS GIFT AND COMMENT ON IT. WHENEVER ANYONE MENTIONED THIS GIFT, IT WAS A SIGNAL TO ME FROM MY REAL FATHER TO REMEMBER THIS MOMENT.

UPON OPENING THE GIFT, A LOVELY SMILE JUMPED OUT OF THE BOX AND ONTO MY FACE! WHAT AN ANCHOR THAT DREAM HAS BEEN FOR ME! COMPLETE STRANGERS HAVE OFTEN COME UP TO ME AND MENTIONED MY SMILE. AND THEN I WOULD REMEMBER MY DREAM AS IF I HAD DREAMED IT ANEW -- AND KNOW THAT I WAS NOT ALONE IN THIS LIFE. MANY YEARS LATER THE DREAM TOOK ON NEW MEANING AS I BEGAN TO UNDERSTAND THE PRE-EXISTENCE AND THAT I REALLY DO HAVE HEAVENLY PARENTS. THE GREATEST DESIRE OF MY LIFE IS TO LIVE SO I CAN RETURN TO THE PALACE OF MY DREAM.

IN MY LIFE I HAVE KNOWN MANY TRIALS. SOME SAY, MORE THAN MY SHARE--BUT, I SAY, WHATEVER IT TAKES TO SHAPE ME INTO THE PERSON THAT MY HEAVENLY FATHER KNOWS I CAN BE, THAT I WILL ENDURE. THE DESIRE TO BE LIKE MY QUEEN MOTHER IS VERY REAL TO ME.

I LOVE MOTHERHOOD! I LOVE MY FAMILY. I HAVE BEEN BLESSED WITH EIGHT CHILDREN OF MY OWN AND THREE STEP-CHILDREN. SINCE I HAVE BECOME A STATE-LICENSED FOSTER PARENT, NUMEROUS OTHER CHILDREN HAVE BLESSED MY LIFE ALSO. MY GRANDCHILDREN ARE SO DEAR TO ME. EVERY SUMMER I HOLD A KUZZIN KAMP TO HAVE THEM WITH ME FOR A FEW DAYS SO WE CAN PLAY TOGETHER AND BUILD MEMORIES.

ONE OF MY SONS WAS BORN WITH A BIRTH DEFECT CALLED SPINA BIFIDA. THAT CHALLENGE IN OUR LIVES HAS HAD A GREAT IMPACT ON MY PERSONAL CLOSENESS WITH GOD. LET ME SHARE JUST ONE EXPERIENCE OF HOW I "CAME UNTO JESUS:"

"HAVE YE ANY THAT ARE SICK AMONG YOU?" (3 NEPHI 17:7) I LAID MY SCRIPTURES ON MY LAP AND LOOKED UP TO CHECK ON MY YOUNG SON. THE RISE AND FALL OF HIS CHEST TOLD ME HE WAS BREATHING. YES, THERE IS A VERY SICK CHILD HERE!

MY EYES REVERTED TO MY SCRIPTURES: "HAVE YE ANY THAT ARE SICK AMONG YOU? BRING THEM HITHER." *BRING THEM? BRING THEM!* "HAVE YE ANY THAT ARE LAME, OR BLIND, OR HALT, OR MAIMED, OR LEPROUS, OR THAT ARE WITHERED, OR THAT ARE DEAF, OR THAT ARE AFFLICTED IN ANY MANNER? *BRING THEM HITHER* AND I WILL HEAL THEM, FOR I HAVE COMPASSION UPON *YOU*."

JESUS IS TELLING ME TO BRING MY SICK CHILD TO HIM. HE HAS COMPASSION UPON ME. I HAD NEVER NOTICED BEFORE THAT JESUS' COMPASSION EXTENDS BEYOND MY SICK CHILD AND ENCOMPASSES ME--OR THAT I WOULD HAVE THE PRIVILEGE OF *BRINGING HIM TO OUR SAVIOR*. HOT TEARS STREAMED DOWN MY CHEEKS. HE UNDERSTANDS! HE NOT ONLY WANTS TO HEAL OUR SICK, HE WANTS THE ONES WHO MEET THEIR MANY SPECIAL NEEDS TO COME FORTH.

THE LIGHT DAWNS! IF *I BRING MY SON TO JESUS, I WOULD ALSO GO TO HIM*. "I SEE THAT YOUR FAITH IS SUFFICIENT THAT I SHOULD HEAL *YOU*...AND HE DID HEAL THEM EVERY ONE AS THEY WERE BROUGHT FORTH UNTO HIM. AND THEY DID ALL, *BOTH THEY WHO HAD BEEN HEALED AND THEY WHO WERE WHOLE*, BOW DOWN AT HIS FEET AND DID WORSHIP HIM AND...*DID KISS HIS FEET INSOMUCH THAT THEY DID BATHE HIS FEET WITH THEIR TEARS*." (3 NEPHI 17:8-10)

I GLANCED AGAIN AT MY SON; LYING SO STILL--SEDATED--YET WITH PAIN ON HIS BROW; AND WONDERED AT THE MEANING OF IT ALL. MY BURDENS DO NOT SEEM SO HEAVY NOW.

AS TIME HAS PASSED AND MY SON'S AFFLICTIONS HAVE REMAINED, I HAVE COME TO A NEW UNDERSTANDING. HEALING DOES NOT ALWAYS MEAN "MADE WELL AND WHOLE." SOMETIMES HEALING EVEN MEANS DYING. SOMETIMES IT MEANS LEARNING TO LIVE WITH THE AFFLICTION. YET, THROUGH IT ALL, WE ARE NOT ALONE. THERE IS A TENDER CLOSENESS TO OUR SAVIOR THAT KEEPS US GOING--EVEN WHEN OUR OWN STRENGTH AND PATIENCE IS GONE. I HAVE LEARNED IT IS OKAY TO MOURN AND TO WEEP. TEARS HAVE A HEALING AND CALMING EFFECT ON US--SO DOES TIME. BUT WHEN WE ARE IN THE MIDST OF A CRISIS, ALL THE CALM WORDS OF OTHERS AND THE ASSURANCES THAT EVERYTHING WILL BE OKAY OR MAYBE IT IS BETTER IF OUR LOVED ONE DID DIE--THESE WORDS OFFERED TO US TO COMFORT US ONLY TEND TO CAUSE US PAIN. THERE IS ONLY ONE WHO TRULY UNDERSTANDS AND HIS ASSURANCE WILL COMFORT US, BUT WE MUST LET HIM INTO OUR HEART. SOMETIMES IT TAKES TRAGEDY FOR US TO HUMBLE OURSELVES ENOUGH TO LET HIM IN AND LET HIM DIRECT OUR LIVES. I AM THANKFUL THAT MY HEAVENLY FATHER LOVES ME ENOUGH TO KEEP ME ON MY KNEES WITH THE CHALLENGES OF MY LIFE. COMING UNTO JESUS AND LEARNING OF HIM HAS MADE ALL THE DIFFERENCE.

AND NOW, AS I CLOSE THIS TESTIMONY, MAY I REMIND ALL WHO READ THIS THAT THEY, TOO, CAN HAVE A PERSONAL EXPERIENCE WITH GOD. HE IS NO RESPECTER OF PERSONS. HE LOVES US--WE ARE HIS CHILDREN. BEING ABLE TO GO TO ERIE COUNTY, PENNSYLVANIA THE SUMMER OF 1995 IS JUST ONE MORE MIRACLE IN MY LIFE. AS WE WERE THERE WE WERE TRULY LED BY THE SPIRIT AS WE LOCATED THE PLACES WHERE OUR ANCESTORS LIVED AND DIED. I HAVE A TENDER PLACE IN MY HEART FOR ERIE COUNTY AND ESPECIALLY FOR SPRINGFIELD, ELK CREEK, GIRARD, AND CONNEAUT. THE LAKE AT THE END OF RUDD ROAD AND MORMON RUN IN ALBION HAVE IMPACTED GENERATIONS! HOW THANKFUL I AM TO MY ANCESTORS FOR THE PATH THEY CHOSE TO TROD IN A DAY AND TIME WHEN IT WAS NOT THE POPULAR THING TO DO. THIS BOOK IS FOR THEM AND THEIR FRIENDS. THE LOVE I FEEL FOR THESE PEOPLE KNOWS NO BOUNDS. MANY ARE THE TIMES I HAVE LITERALLY "FELT" THEIR PRESENCE IN MY LIFE. THIS RESEARCH HAS BEEN A PRIVILEGE.

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